

[John Nalson]

Imprimatur

Hic Liber cui Titulus (*The
Countermine, &c.*)

Apr. 16.
1677.

Guill. Sill, R. P. D. Henr.
Episc. Lond. à Sac. Dom.

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(15) 317

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THE
Countermine:

Giver Or, A short but true *to me by my*
DISCOVERY

Father OF THE *German*
Dangerous Principles, and secret
Practices of the Dissenting PARTY,
Junior ESPECIALLY THE
PRESBYTERIANS:

SHEWING

That Religion is pretended, but
Rebellion is intended.

And in order thereto

The Foundation of MONARCHY in the
STATE, and EPISCOPACY in the
CHURCH, are Undermined.

2 Ep. Tim. cap. 3. ver. 6. 9.

*For of this sort are they that creep into Houses. But they shall proceed
no further; for their Folly shall be manifest unto All men.*

By one who does passionately with the Prosperity of
the Church, his King and Country.

L O N D O N,

Printed for Jonathan Edwin, at the Three Roses
in Ludgate-street, MDC LXXVII.



THE CONTENTS.

CHAP. I.

The Reasons and Occasion of the following Discourse. The imminent Danger of the Church and State, by reason of the restless Endeavours, industrious Malice, and secret Contrivances of Dissenting Separatists.

CHAP. II.

Of the Policy of the Enemies of the Church and State, to amuse us with the old Stratagem of Fears and Jealousies of the Danger of Popery. Hereby they ingratiate themselves with the Common People. The improbability that the Romish Perswasion and Government should ever be established again in these Nations. If it has of late increased amongst us, we are obliged for it to these Dissenters, who have made those Breaches by which these Enemies enter. By these Fears and Jealousies which they sow in the Minds of People, they endeavour to

The Contents.

make them hate the present Government and Governours, both in Church and State; perswading them they are Popishly inclined, and Antichristian: And thus secretly undermine the Foundation of Monarchy and Episcopacy.

C H A P. III.

An Account of the Heads of the Factious amongst us, from whence we may conjecture what their Intentions are: Of their way of Education in the Times of the late Rebellion, in the Universities, or in the Army. Of their Lay-Teachers, and Shop-Doctors; how they came by their Gifts and Talent in Preaching; the Advantages they made of Religion in their Trades, the Employments they had under the Usurping Governments, the Incouragement they had to invade the Pulpit: The desire they have of an alteration in the present Government, to recover their former Power and Profit. The great unfitness of these men to officiate in the Church, who are guilty of Sacrilege, Murder, and Perjury.

CHAP.

The Contents.

CHAP. IV.

Of the ways whereby they decoy others to be of their Perswasion. Of the great pretentions they make to Zeal and Holiness. Of the great Veneration they seem to have for the Scriptures; when yet they are directly against them. Instanced in two Positive Commands, to obey Magistrates in the State, and those that have the Rule over them in the Church. The unreasonableness of the Pleas they make for their disobedience, which if allowed must take away all the Power of Superiours, and cancel all the Duty of Inferiours. The Impotency of that Plea of expecting expresse Scripture as the only warrant for all our Actions. The unpracticableness of it shewn in a familiar and very possible Instance.

CHAP. V.

Of the several Arts they use to gain Love, Credit, Esteem, and Veneration. Of their Pretences to Exemplary Piety in their Actions, Words, Looks, Gestures, Habits. Of the way of their maintenance by Free-will Offerings, the Ad-

The Contents.

vantages they have thereby over the Clergie of the Church ; it eases them of a great trouble, and preserves the love of their Auditors, who like this Gospel way, where they may at their pleasure withdraw their Bounty, it secures them from the Penal Laws. Of the Advantages they make of Punishment, by calling it Persecution ; of their seeming Constancy in suffering for what they call Conscience ; hereby they gain love, pity, and money : They make this Persecution an infallible Mark of the true Church ; the use they make of it to render the Government odious to the People, and to dispose them by degrees to endeavour the alteration of the present, which they call Reformation. The same Arts made use of to promote the late Rebellion.

CHAP. VI.

Of their Endeavours to insinuate themselves into the Favour of Persons of Quality : And that notwithstanding their Flatteries, they are the greatest Enemies to Gentry, Nobility, and Royal Dignity. Of the manner how they creep into Populous Places, and the Arts they use

The Contents.

use to endear themselves to the People, by putting them out of a good Opinion of their Lawful Minister. The Reason of their settling in Market-Towns or Populous Villages, where there is not already some prevailing Sect. Tradesmen lovers of Reading, and have time to peruse their poysonous writings. Hereby they propagate their way, the Shopkeeper mingling and retailing their Doctrines amongst his other wares : with their design upon Corporations in Future Elections of Parliaments.

C H A P. VII.

After they are settled in such Places, of the Manner of their behaviour in the Meeting-House. Of their Extempore Prayer. Examined and exposed to open View. Of the Pretence they make to gain Veneration, that they Pray by the Spirit. The ill use they employ it in, to make the set and appointed Formes of Publick Prayers Nauseous and Odious to the People. Proved from Scripture and the Express Commands of our Saviour, that it is not of Gods appointment, nor a fruit of the Spirit. By Example of the most infamous and abominable
Sinners

The Contents.

Sinners guilty of Rebellion and Witchcraft who had this faculty even to admiration. Extempore Prayer shewn to be a meer Art, the way how they or any Person indued with a tolerable measure of Confidence may attain to it. A probable Philosophical Reason, why they phancy themselves inspired in these Enthusiastick Effusions.

C H A P. VIII.

Of the Doctrines they chiefly insist upon, and in which they first instruct their Hearers. And first of the Doctrine of absolute and irrelative Decrees of Election and Reprobation; Of their way of tryal of their Followers, whether they be the Elect, by knowing the punctual time of their Call, Repentance, sorrow for sin, &c. The agreeableness of this Doctrine to their Followers, whom for being such they perswade that they are certainly the Elect; and that they cannot fall totally and finally from Grace. Their signs of Election proved false from Judas the Son of Perdition, who had all they make the infallible Marks of Election, and something more, viz. Restitution, which they will not be perswaded to.

CHAP.

The Contents.

CHAP. IX.

Of the great danger of this Doctrine as they apply it. First to themselves, it fills them with a groundless and false confidence of the goodness of their Spiritual Condition: makes it almost impossible to convince them by Reason or Scripture, though they live after the Flesh, in Hatred, Envy, Malice, Disobedience, &c. but that they have the Spirit, and live after the Spirit, and are new Creatures. It fills them with Pride, and Pharisaical contempt of others; puts them into Security, the most dangerous Condition a man can be in.

CHAP. X.

Of the ill Consequences this Doctrine has upon the private Communities where it comes. From hence proceeds a certain breach of Unity. No People so addicted to Debates, Envyings, Strife, Backbitings, whisperings, Slanders, condemning, censuring all who are not of their way to be Reprobates, as these Separatists. Uncharitableness and Atheism hereby extremely propagated, they separate the dearest Friends, and by creeping

The Contents.

ing into Houses, and beguiling silly women, divide those whom God had joined together; they are curious and busybodies in espying out the faults of all others; which they publish to make themselves appear the Elect, and all others Reprobates. All this is done to fit them to act upon the publick Theatre of the world which they practise in private Villages, or where ever they dwell.

C H A P. XI.

Of the wicked Design they have by the strength of this Doctrine, to overthrow the present Church and its Government; which by their pretending to be the Elect who worship God in Spirit and Truth, they endeavour to make Unlawful and Antichristian. This Doctrine contrary to Gods Promise to be with his Church to the end of the World, and derogatory to his Honour. Of the false aspersions they secretly cast upon the Church and the Publick Service of God. Of the inconveniences of arguing with them, and the advantages they make thereof; their Impudence in boasting Themselves and Arguments invincible. Of their Dislike of Places of Publick Worship. Of the treatment they met with in the time of their Power. The House of Prayer made a Den of Thieves. Of their inveterate Hatred against Bishops and the Liturgie. Of the dangerous Tenent they maintain, That all People, Princes and Magistrates, are bound to pull down Antichrist, which

The Contents.

which with them is Episcopacy; and that if Princes will not, the People may, if they can get Power into their hands; which makes them continually grasp at Dominion.

C H A P. XII.

Of the desperate Influences this Doctrine has upon the State and Civil Government. This Amazon Fury bred in Rebellion, and ever since nursed up with Blood; proved from our own and all Europe's sad Experience: This Doctrine inclines men to Aristocracy or the Government of a Common-wealth. Of the little kindness they have for Monarchy. Salus Populi suprema Lex, their Fundamental Principle of Government, abused to persuade men that the Peoples Election and Approbation are necessary Titles to a Crown. That a King is Major singulis, minor universis, and may be deposed and punished by the People: Proved from their Practice. The great Encouragement it gives to Rebellion. The same Doctrine of Fatality taught by Mahomet, to inspire the Turks with courage against the Christians.

C H A P. XIII.

Of their Doctrine of the Necessity of Separation from the Wicked: which they teach in private, and by their Example in publick. The Uses they make of it; to know their Strength and Numbers, which they always boast of, if possible, to bring Authority to comply with their Desires. Hereby they ingross a trade amongst themselves. Of their undermining Authority by making

The Contents.

making it Contemptible, by their daily affronting it. Of the Unlawfulness of Separation, from the Example of our Saviour, and from Scripture. Separation by S. Jude made a Mark of Reprobation. Jeroboam's Policy the end of their Separation.

C H A P. XIV.

Of their Exaltation of Preaching, and the Reason why they do so. Of the great Veneration People have for the Pulpit: The Advantages they make of it to gain the love of the People for being so painful Labourers; dispersing their Doctrines; and procuring Benevolences. Hereby they bring the Prayers of the Church to be nauseous; accustom People to Variety and Novelty, and have opportunities of displaying their Gifts and Abilities as well as in Extempore Prayer. The abuses they put upon the Church, that it is against Preaching. A Vindication of the Church from this Aspersion. Of the Primitive and Modern Preaching. It is against preaching themselves and their own Interest and wicked Designs that the Church declares it self.

C H A P. XV.

A short View of some other of their Doctrines. Of their Judaizing the Lords Day. Of their censuring all their Ancestors, and even their own Children to Damnation. Their subtilty in denying all these Accusations, and disowning the Actions of the late Rebels, when yet they tread in the very same steps. That they have the same Designs, manifested from their great industry in all
New

The Contents.

New Elections of Members of this present Parliament to get Voices for such as will be favourable to their Interest. A probable conjecture that they have had a principal hand in the late unhappy differences between the two Houses; and of the great desire they have of a New Parliament, and their Hopes when that shall happen.

CHAP. XVI.

Of the Artifices which these Men use to render all Applications ineffectual by their tiring out the Inferiour Magistracy with their obstinacy. The advantage they make of the Suspension of Laws, to fortifie their followers; and perswading them it is a particular effect of the care which God takes of them, and the cause. That place in the Acts of Gamaliel's counsel, If this work be of God, it will stand, by which they frighten some, and endeavour to discourage all People from meddling with them, considered and proved to be the word of Gamaliel a Doctor of the Law, but not the word of God, because not universally true.

CHAP. XVII.

*A more particular Survey of their Policy in rendering all Expedients useles which have been applied to reclaim them, from that place in Ezra 7. 26. Of Capital punishments. Of Imprisonment, how they make it of advantage to them to confirm their Cause and Followers, and to bring a general odium upon the Laws and Government: their Evasions to escape Forfeitures. Of their complaints of the injustice and oppression of the Penal Laws. Of Banishment. A Coffee-house
Dia-*

The Contents.

*Dialogue about it betwixt Mr. Kinglove of—
and a Grand-Child of Martin Marprelate.*

CHAP. XVIII.

The Heads of Separation brought to Tryal by the Scripture proved to be False Prophets by their fruits, by the Description of them, by the time of their Appearance, the signs given to know them by. Wolves in Sheeps clothing. Their pretence to be the Ministers of Righteousness, the way they would evade these Signs. Their Plea of not guilty, because not guilty of all, manifested to be vain; and such as if admitted will clear all, even Mahomet from the guilt of being a false Prophet.

CHAP. XIX.

*A further pursuance of the Discovery, and that these Men are false Prophets from the Description of St. Peter and St. Paul. St. Peter's *Μισους*, and St. Judes *Μιανυσσις* considered as particularly designed to shew their infectious Contagious Doctrines. Of their despising Dominions, querulous, unsatisfied, and complaining humour. A short Vindication of the Church from their malicious Aspersions of being guilty of Idolatry.*

CHAP. XX.

THE CONCLUSION.

THE

THE
COUNTERMINE;

Or, a short but true

DISCOVERY, &c.

CHAP. I.

The Reasons and Occasion of the following Discourse. The imminent danger of the Church and State, by reason of the restless Endeavours, industrious Malice, and secret Contrivances of dissenting Separatists.



HERE never was any Age in which the Holy Church of God was more truly Militant, than in the present. The envious Dragon, knowing that he hath but a short time, has summoned up all his

Rev. 12.
12, 13.

B

Infernal

Infernal Militia, to make one great and vigorous attempt upon the persecuted Woman: having forcibly driven her into the Wildernets, he throws out of his mouth water as a flood, that if it be possible, he may cause her to be carried away by those Deluges and Inundations of Errors.

IN a danger so imminent, every good Souldier of Christ Jesus is bound by the *Sacramentum Militare* of his Baptism, to do the utmost of his endeavours, and earnestly to contend for the Faith, which was once delivered to the Saints: and not only be contented to stand fast in that Faith, but to quit himself like a man and be strong.

Jude c. 3.
1 Cor. 16. 13.

THAT Son must needs have little Courage, and less Duty, who can see a most beautiful, tender, and indulgent Mother, prostituted to the barbarous rage of her most implacable Enemies, and the murdering Steel ready to be plunged into her innocent Bosom; and all that while stand gazing on; or spending that time in childish and fruitless Laments, which he ought to employ towards her present rescue and speedy assistance.

I am

I am not ignorant, that whoever concerns himself with the present Enemies of the Church, puts his hand into a Nest of Hornets ; and had need to be well guarded both with Law and Innocence, if he hopes to scape their stings ; and possibly that Consideration, together with the natural inclination of my Genius above all other things to quiet and repose, might have been powerful enough to divert me from this design, if some stronger Reasons had not put me upon it.

BUT left by some in this scribbling Age I might be thought infected with the common Malady, *Scribendi Cacoethes* : I do here enter my solemn Protest against it ; and that I had no other intentions in making my thoughts publick, but to satisfy the importunities of my own mind, by discharging that Duty I owe to God and the Holy Church : And if I cannot prevent the common, and by consequence my particular danger, I shall yet have the satisfaction that I have not by my silence consented to it ; nay further, that, it may be, even beyond my Province, I have attempted to do it.

THE goodness of actions is not to
B 2 be

be measured by their prosperous successes; and if that fails to answer the expectation of my wishes and desires, I shall yet have avoided the imputation of their folly, of whom the Historian tells us, who were known *silendo periisse*, to have perisht by either their imprudent or wilful silence.

THE knowledge I have of the disproportion there is betwixt the Design and the Undertaker, might also it may be discourage me from the Enterprize, if I did not remember, that once a contemptible Sling and ordinary Pebble protrated the prodigious man of *Gath*, and overthrew an Army, not less numerous or insolent than this with which I am to encounter.

1 Sam. 17.
49, 50, 51.

I cannot tell, whether some mens prevailing Fears, and the desire of that security which they vainly hope to esta-

(a) Who yet scorn that Epithete farther than it serves their interest, and are Giants in their own opinion, though in other mens, and in truth, more wilful than weak.

blish, by what they call temper and moderation; or the over tender Charity of others towards their (a) weak Brethren, have hindred them from speaking plain: But I have observed, that most of those Prints which have

have of late days past the Press concerning them, have been handled with as much niceness and caution, as men with naked hands would treat the peevish Nettles, or armed Brambles.

MUCH has been said, written, and printed in Vindication of the Church of *England*, her Rites and Ceremonies. But I find that these Apologies have always been rendered suspected of partiality, and so made useless by the Heads of the Separation amongst their credulous Followers: and being usually Books of a greater Price than every mans Pocket could easily reach; and of a larger content than either that or their capacity, could without trouble contain; the ordinary sort of People being willing to spare both the expence of their Money and Time, never come to a clear understanding of the Controversies, but determine their Judgments according to the opinions and censures of their Heads, to whom they have wholly resigned themselves and their Faith. Now it is most undoubted, that the Character which they will give of all such Writings, is never free from partiality, or ever favourable to any thing

that is against their own Practice or Interest.

AND if at any time some of the more curious or inquisitive, startled with the common Vogue, demand of their infallible Rabbi, what is his sense of the Learned and Judicious Mr. *Hooker*, the pious Mr. *Comber*, or the late incomparable both learned and modest Mr. *Falkner*; or of any other Pieces of that kind, so highly cryed up by the Church of *England-men*? he will not fail to do all he can to perswade them not to lose so much time in reading such frothy stuff, which is nothing but untemper'd Mortar, to dawb over the Temple of Antichrist, which notwithstanding all that can be done to support it, must down, must fall very suddenly; and that they may much better spend their pretious time, in reading the godly Works of such or such a man, of his own Opinion, with which Seditious Sermons the world is abominably pestered. But that he may say something in answer to their Question; *Hooker* (of whom one may by his actions probably conjecture he never read more than the Title Page) he will tell them
writ

writ against some factious spirits in Queen Elizabeth's days; but that concerns not them. And for the rest they will not want something to say against them; which though it cannot enervate their masculine Arguments, yet shall infallibly prejudice and sully either their reputation, or intention in writing. The *Friendly Debate* is an extravagant Droll, *Libertas Ecclesiastica* was penn'd in hopes of Preferment, the *Companion to the Altar* is no Companion fit for them, the *Rationale* upon the *Common Prayer*, has no more Reason than what it wears upon the Frontispiece. And though I do purposely conceal both my Name and Capacity, and will not tell them whether I am a Lay-man or an Ecclesiastick, nor shall all their industry find it out, if I can prevent it; yet I do expect the same or worse treatment and measure from them, and to hear their Random-shot whistle about my Ears.

LET them say or think who I am, or what they please of me; and were that all the Liberty of Conscience they would desire or demand, they should not fail of a willing and speedy gratification:

and I cannot therefore be thought unjust, if I expect the same liberty which I would grant to others. My intentions are to deal plainly with them, and to proceed without favour or affection, so far as I have the Warranty of Truth, and no further, to the best of my knowledge: Neither will I be tedious, but dispatch what I have to say in as few words as is possible; and as near as I can I will calculate it for the Meridian of all Capacities, so as neither to indanger the weakest Brains, nor if possible to displease the strongest: And herein I shall act like a Physician, of which Profession (or an Apothecary) they may guess me if they please; and since the Dose I am preparing is like to be very strong, I will give it in the lesser quantity. I know it will work briskly, and be apt *movere Bilem*; make some persons vomit abundance of Choler; and it may be that which is blackest upon their Stomachs: in others it will strongly stir the Splene, not so much to Laughter as Revenge. If it does but in any measure contribute to the purging out that Epidemick Scurvy in the Body Politick, which betrays it
self

self by those dangerous symptoms, of foul Mouths, stinking Breaths, and the looseness of the Tongue more than the Teeth, in many Persons; I shall be abundantly satisfied: And if I may but see any good Effects, I am so little solicitous for any private or particular advantage, more than my share in the Publick Good, that I care not whether the Cause be ever known.

THERE is no Science so true as the Mathematicks, one of its infallible Demonstrations is, *Maximum posse moveri à minimo*: and upon that Basis I will lay the foundation of my hopes; and how contemptible soever the first Mover may appear, I will not despair, but that this little Wheel may give a Motion to those which are far greater, and more powerful. A single hair if rightly applied, may set that Engine at work, which will want nothing besides *Archimedes* his convenient place to fix it upon, to remove the Terrestrial Globe from off its Centre.

C H A P. II.

Of the Policie of the Enemies of the Church and State, to amuse us with the old Stratagem of Fears and Jealousies of the danger of Popery. Hereby they ingratiate themselves with the common People. The improbability that the Romish Perswasion and Government should ever be established again in these Nations: if it has of late increased amongst us, we are obliged for it to Dissenters, who have made those breaches by which those Enemies enter. By these Fears and Jealousies, which they sow in the minds of the People, they endeavour to make them hate the present Government and Governours, both in Church and State, perswading them they are Popishly inclined and Antichristian, and thus secretly undermine the foundation of Monarchy and Episcopacy.

IT is no uncommon Stratagem in War, to make false Assaults against a besieged Place, thereby to call away the perplexed

Chap. 2. *The Countermine.*

11

perplexed Defendants from that place where the Storm is intended in good earnest. It were well if this were not our case: and truly the present face and posture of our Affairs does not look much unlike it; for though there seems to be the greatest distance betwixt *Rome* and *Geneva*, yet herein they both agree, that they are our common Enemies: and whilst the bolder *Roman* openly threatens us with an Assault, the crafty *Presbyterian*, with his Confederate Separatists, are busie at the Mine; and I believe it is not my single Opinion, That more places, otherways impregnable, have submitted to the Will of the Conquerour by that Artifice, than by the open fury of the Cannon. And so dangerous is the practice of that invention in a Politick sense, that how contemptible soever an Enemy may appear, if in that Design they make an undiscovered progress, there will never want some desperate *Faux's* to spring their Mines; which if they succeed, will blow up all from the very Foundations, and bury the best built Government in the World in its own Ashes and Ruines.

I have

I have read of a City whose Walls were overthrown, without any other Enemies or Engines, than the undermining Moles. Whether true or fabulous it matters not; sure I am if it be merely a Fable, the Moral may not be unuseful to us; and though the Comparison may be odious, yet it is but too agreeable to a sort of men, whose restless and mischievous Tempers and Opinions hurry them blindly on, to the accomplishment of their ill Designs, by secret and underhand Practices, so long as they are out of hopes to effect them by open Force and Violence.

BUT they must know they are not so secret or secure as they imagine; and there are a great many amongst themselves, who contribute not a little to our assistance in Countermining of them: And if I might advise them, they should not only be extremely cautelous how they intrust one another with the *GRAND DESIGN* and *SECRET*, but even how they trust themselves; for Treachery and Baseness are so natural to them, that they cannot forbear betraying themselves; and let them *Swear*
or

or *Forswear*, *Protest* and *Verily* as often as they please, yet at one time or another their speeches will discover them to be *Galileans* : and I fear, just such as he was before he obeyed the summons of the Cock, to go out and weep bitterly, which they have likewise need to do.

S. Peter.
Mat. 26.
75.

ONE of the greatest Arts, by which they secure themselves, whilst they amuse us, is to perswade the world of a strange growth and increase of Popery amongst us ; and that they are the only persons who stand in the Breach ; and by their Long Prayers, by their sound and Evangelical Doctrine, give a check to that threatening Deluge and Inundation. This does extremely ingratiate them with the Common People, to whom the Name of *Popery* is far more terrible than that of *Mahumetanism* : and to make these Fears and Jealousies appear something more probable, and not only conjectural, they do not scruple the lowdest Calumnies, and plainly enough to intimate, that all things are in the greatest forwardness to entertain this dreadful Revolution. All the eminent Prelates and Doctors of the Church, being as they affirm, favourably

*Hinc spar-
gere voces
In vulgum
ambiguas;
& quarere
conscius
anim.*

rably inclined to that Faith; and some of them already suspected to be secretly of that Perswasion. All our Prayers, Ceremonies, Altars, Bowings, Vestments, and the other Decencies of Religious Worship, are already Popish and Antichristian: and hereby they do not only establish these Fears and Jealousies, the Prologues to greater Mischiefs; but render all the Publick Service of God suspected, if not odious amongst the Populace.

AND I doubt not, but if a late Act of Parliament against Treasonable Language, and some little Love they have for their Lives and Estates, did not repress their Insolence, they would fix their Calumnies and Slanders upon the Persons of the highest Character in the Nation: And it is neither Duty nor Allegiance nor Modesty, but fear and self-love which does prohibit them from proceeding so high.

NOW to my apprehension there is nothing does more plainly manifest the Vanity of these Fears and Jealousies, (and that they have another Design in dispersing them abroad) than the use which they constantly employ them in. And that is this: **THEY**

Chap. 2. *The Countermine.*

15

THEY find by certain Experience, that to accuse any Persons, or any parts of our Worship of Superstition or Popery, is an Expedient that never yet fail'd to render them contemptible and hated to the Multitude: which is a clear Demonstration that the Universal Genius of these Nations is an Enemy to that Perswasion. Nor will the *Romish* Religion ever recover any tolerable credit, so long as the Cruelties of Queen *Mary's* Reign, the *Spanish* Invasion in Eighty Eight, and those threatned Inhumanities, the Powder Treason, the Inquisition, or the late horrid Rebellion and Massacre in *Ireland*, which influenced that in *England*, are either remembred or feared. All which makes it strongly improbable, That any Prince or Government, either in Church or State, (who must of necessity consult their own interest in the quiet and welfare of their People) should attempt to introduce that Religion, to which the People their Subjects, of all Degrees and Conditions, discover such a general aversion, and universal detestation; and which therefore must create infinite troubles and most desperate Inconveniences.

AND

AND if it be well considered, we shall find that the Jesuites, and all the *Romish* Factors have not been able for this

Some persons are strangely mistaken, if the Concilium de propaganda fide at Rome has not been very helpful in setting those Divisions amongst us; for they know well enough what that means, Divide & Impera, which employment these Dissenters take out of their hands, as being the greater Artists in this Mystery of Iniquity.

last Century, so effectually to serve the interest of their own Affairs, as these Persons have done; and if the Papists have made many or considerable Profelytes, possibly they owe them to those Divisions which these men have made in our Church, and not to any strength of Arguments they are able to produce, to con-

vince them of any Errours either in our Doctrine or Discipline. And though he must be a great Stranger in the *Romish* Transactions, who is ignorant how great Dissentions, Heats, and Animosities are amongst the Religious of their several Orders; and how great differences even about their main Question of Transubstantiation, there are amongst their Doctors; nay how great Dissentions have been amongst the Popes themselves, notwithstanding their pretended Infallibility: yet the great Motive they make use of to induce any person to return to the Faith

Faith and Obedience of the Church of *Rome*, is the strange Discords and Divisions which are amongst us, and the great Unity which is (as they falsely boast) only to be found amongst them; which Unity they urge as an infallible Mark of the true Church.

BUT as I believe the *Presbyterian*, or any other Dissenter, has no real Design or Intention to oblige the Church of *Rome*, though there is no doubt to be made, but that by their Divisions they do extremely advance the *Roman* Interest and Affairs; so I am satisfied that their aim is only to amuse us, and please the People, till such time as they have made their Party strong enough against the Church of *England*, of which they are in reality more afraid, than they are either of the Pope or *Turk*, and could they but once come to be uppermost, and have the power of the Sword, they would be so far from being afraid of *S. Peter's* double Dagger, that if the Pope did not civilly leave them to the management of their own Affairs, they would hazard to make the triple Diadem shake; and I know they have strong hopes to destroy
C the

the Kingdom of Antichrist, which when they had finished at home, they might have a temptation, having an easier passage through the *Streights*, than *Hannibal* had over the *Alps*, to invade *Peter's* Patrimony, and burn the great Whore of *Babylon* with fire, and fulfill all the Prophecies in the *Revelations*, without the assistance of Kings, though there 'tis said that they shall do it.

NOW if any persons will be so adventurous to follow me, I will endeavour to lead them through their subterranean Passages, and shew their Contrivances, and their secret Mines and Magazines of that white Powder, which though it makes no noise, yet is not a whit less dangerous than that for which we celebrate the fifth day of *November*; and which will at one blow overturn all, Root and Branch of Liturgy, Episcopacy, Monarchy, and Liberty.

C H A P. III.

An Account of the Heads of these Factious amongst us, from whence we may conjecture

conjecture what their Intentions are : Of their way of Education in the Times of the late Rebellion, in the Universities, or in the Army. Of their Lay-Teachers, and Shop-Doctors ; how they came by their Gifts and Talent in Preaching ; the Advantages they made of Religion in their Trades, the Employments they had under the Usurping Governments, the Incouragement they had to invade the Pulpit : The desire they have of an alteration in the present Government, to recover their former Power and Profit. The great unfitness of these men to officiate in the Church, who are guilty of Sacrilege, Murder, and Perjury.

LET us come therefore to take a survey of their Persons : from thence we will proceed to their Principles ; which will quickly lead us to the consideration of their Practices.

AS to their Persons, we must consider them as that pleasant Fellow divided the World, into two parts, one of which was born to cheat the other ; or according to the more customary and familiar method, we must divide them into the

Heads and Body : for by the Way I must tell you, that these Factionous have one remarkable Qualification of a Monster, that to one Body there are many Heads ; all challenging Equalitie, though at the same time every one of them aimes at Priority. The Body being for the most composed of those who are deceived, I shall not concern my self with them, as the Principal Subjects of this Discourse : for if at any time, one of this Body advances so far as to be able to deceive others, that Member presently starts up to be a Head. 'Tis these Heads and their Hands that we have just reason to suspect and to be afraid of, and with these therefore I chiefly intend to deal.

THESE Heads must likewise be subdivided (which is natural to them) into two Classes ; which Word will please some of them, though it may be the distinction will not : They are either *Scholasticks*, or *Laicks*, Literate, or Ignorant Heads. The *Scholasticks* are such as either had their Education in one of the Universities, or in the Army-Colledge, during the late precious times, when the Saints bore the sway, and rul'd these

these Nations with a Rod of Iron, viz. the Sword: and with that Iron Scepter broke their Enemies in pieces like a Potters Vessel.

IF they are such as suckt the Breasts of either of the Universities, 'tis odds but they are some of those who were nurs't up immediately after their poor Mothers had most outrageously been abused; when little nourishment was to be drawn from them, that was not mixt with Blood; or however with some of that Physick which the Mountebanks of the Age gave them, to recover that Health which they had first taken from them: and it is well enough known that the Vertue of the Medicine will pass through the Mother to the Child. This Physick was their *Pan-pharmacon* called the Solemn League and Covenant. Which was afterwards corrected with a Pill called the *Engagement* to be true to the Government, without a King or House of Peers: and the Dreggs of these poysonous and ill prepared Medicines stick as close to these men as their very Natures: so that without the danger of being thought a Conjuror, it is easie to guess

* The Ceremony of their taking the Covenant, by which it appears they are not against all Ceremonies.

what they are, and what they would be at? I'll lay my life on't they love the Covenant and the dear Good old Cause, a great deal better than a Prince or a Prelate; without which they have sworn to live; and whose utter Extirpation (with * hands lift up to Heaven,) they have so solemnly sworn and vow'd: and their Consciences are so infinitely tender, that they would not break their Oaths, to gain the whole World, (no more than Herod would do his) though never so impious and unlawful. And yet these very Men some of them, both Clergie and Laicks, made no difficulty in taking those detestable Oaths, to cancel all their former Oaths of Allegiance, Supremacy, and Canonical Obedience, which they had so often, as they made their Superiors believe, *ex animo* taken and sworn.

THEIR Brethren of the Armies Education, are indeed their sworn Brethren, *Simeon* and *Levi*: it may be not altogether so well vers'd in Practical, but Knockers in Polemical Divinity; they can pray two hours upon the Drum's Head, make as loud a noise as that when 'tis highest bract; and it may be are as empty

empty too. These men can fire a Pistol in the Face of a Prince: can exercise a Troop, both in Martial Discipline and Rebellion: These are Spiritual Draggoons, and can serve either as Horse or Foot. These were such, who for their Eminent Gifts and Services, were divers of them possessed of the fair *Demesnes* of the *Orthodox* Clergie, and at his Majesties late happy Restauration were forced to quit both their Military Diocesess and good Livings; and no wonder then if some of them out of necessity and for a Lively-hood; others out of Revenge, do now persecute those Persons and that Way with their utmost Hatred, against which they once fought, or at least incouraged others to fight, so heartily and succelsfully. And these are their *Antesig-nani* of the first Rate, or rather *υπερβουρνοι* The Sons of Thunder.

AND lest this precious Generation of men should perish, (for they are not Immortal) the breeding of the Universities being corrupted with Surplices and Subscriptions; some persons are so indiscreet as to commit a Son or Nephew to their Tuition; or they pick up some

hopeful young man (as they call him) whom they educate in their Doctrines and Discipline: and thus take care that the succession may be secured and propagated.

AFTER these come the *Laicks*, Illiterate or Ignorant Heads; such as are meerly Mechanicks: Of these some are such as were in actual Armes against their late lawful Sovereign; and having run away from the more painful and honest Trades in which their Parents or Masters gave them Education, in the Rebel Armie learnt the better Trades of War and Saintship, which at that time were inseparably linkt together. Others of them are such whose courage it may be was not so great, as to endure the sight of a naked Sword, the clashing of Armour, the noise of the Cannon, or the other Terrors of Warr: but having the gainful Employes of Sequestrators, Decimators, or Country Committee-men, or some dependance on them, staid zealously at home to pray for those who were courageously fighting the Lords Battels against the Mighty abroad: and by their Rapine and Oppression, making
long

long Prayers and devouring those Widows Houses, whom their Companions murdering Swords had made such, in the first place to make Provision for themselves, and in the next for their Confederates who were to bear the Heat and Burthen of the Day.

These Fellows were great frequenters of Sermons, those things then call'd Exercises; which indeed were very violent, and made such as used them sweat, whilst they set their Lungs to sale, from the Pulpit to encourage Sedition and justify Rebellion: To these Meetings, if they could write and read, to make their Zeal the more observable, they never went without the necessary Utensils of Pen, Ink, and a large Pocket writing-Book, which was then the high Mode of the Religious and Godly. With such scraps of holy Non-sense as they there pickt up, they charitably feasted the Neighbourhood; and after many vain Repetitions of such fragments of their Collections to their own Families, and whoever else would come to hear them, perswaded of their strange Gifts and Abilities, and encouraged by the frequent flatteries and admiration

ration of others, whose judgment was of the same Standard with their own, they came at last to set up for themselves, and in a little time to despise their Masters.

NOW and then you should have a Cöbler venture beyond his Last, a Chandler finding out new Lights, a Grocer retailing Religion, a Black-Smith with a hot Spark of Zeal in his throat hammering out Hobnails and Heresie, or a pragmatical Apothecary prating according to the Proverb. This Crew of Shop Divines, animated by the prevailing licentiousness of the Times, their Ignorance and Impudence, with the help of some seditious Books, and an English Bible, (which for want of understanding the Original they wrest, as all unlearned and unstable men do the Scriptures, to their own sense, fanstie, and damnation) launch forth boldly into the depths of Divinity, to become Fishers for Men and Money: and with as much confidence as if they had the same Commission from our great Lord and Master, which his Disciples had to take the miraculous draught of Fishes or of Men.

Luke 5. 6.
Act. 2. 41.

NOR

NOR were the Advantages and Returns which they made in this Spiritual Traffick so mean or inconsiderable, but that still they did encourage new Adventurers in the Trade; and also paid the first bold Undertakers sufficiently for their pains. Such a man was then accounted a Confiding Man; that is, he was fit for the use of the State, in the necessary and pious Employments of Rapine, Sacrilege, and premeditated Murder; and hereby (which one would think very strange) they got the Reputation of sober and conscientious men, just and honest in their Dealings, which was no small step to many Customers, and by light Gains and quick Returns to make a heavy Purse for themselves; though I doubt not but they made many heavy Hearts and light Purses for other men; *viz.* the truly Loyal Subjects, who for no other Crime were called Delinquents and Malignants, and were accordingly treated in their Persons and Estates, as the most notorious Malefactors, by these honest godly men: who for these serviceable Cruelties and ill gotten riches, came to be feared by all, respected by
many

many, though lov'd by few. And it was no uncustomary thing, to see one of these pragmatikal Peasants with his high shoes and Hobnails in greater Authority, than the Right Worshipful or it may be the Right Honourable of his Parish. So great gain was the Godliness of those times, that it is no Miracle if they long and breath so much to see those Gospel Days again.

BUT lest I should be thought a little unkind in giving them the distinguishing Character of Ignorant Heads; though I could produce many Instances, one or two shall suffice to make it appear that I am not injurious but civil to them, in concealing so many of their follies as I am able to publish.

ONE of these proud and insolent Ignoramus's being urged to pay some respect to his Superiors, from the Example of *St. Paul*, who complemented the *Roman* Governour with that respectful Address of most Noble *Festus*; found out this cunning Evasion for his unmannerly Religion, that for ought he knew Most Noble was the Deputies Christian Name.

A N O T H E R of the same form, was
so

so childishly ignorant, even in the Common Sentiments of Nature, as to put the Question whether it was the same Moon, at the place where he dwelt, as was in other places? and to admire her kindness for travelling with him all one Evening; going if he went, and standing still if he did so, to wait upon this younger Brother of *Endymion*. Nay so strangely silly was this Animal, as by a pleasant conceited Gentleman, (who did it with abundance of personated gravity and plausible Artifice) to be perswaded out of his Christian Name: and yet this Fopp would swagger about Predestination and Election as boldly as the tallest Doctor of the Tribe. And though I make no question, but a great many of them may have far more natural cunning; not many of them have much more Learning: Since I know it is not now to be hoped for by a Miracle, and I am sure they are far enough out of the Road, and advantages of obtaining it any other Way.

I will not say it is impossible, but I dare say it is very difficult to find a Head of any faction or separation who either was not bred up for some time, a few days
at

at least for the Credit on't, in one of the Universities, or one of those mens Pupils who were educated in the times of Rebellion; when a Month made any man of Gifts (for it was no matter for Parts) a Master of the Arts of praying *Extempore*, and preaching *Pindariques*; a Year was sufficient to proceed to the Grace of Doctor; or by what was then called Grace to make him fit to do the Work of one of their Evangelists or Apostles, and qualifie him to preach that Gospel which was able to convert Christians to Paganism, or something worse. Or else generally you shall find them such who have been Reverend Spiritual Curiaffiers, or Chaplains to some of the Rebel Cohorts, or a Disciple to some of them. A Sequestrator, Committe-man, or related to, and dependant on them. A Favourite to some of the great and leading Men of those times, or however acquainted with them, or some of those other sorts of ignorant, conceited impertinent Mechanicks; and take the Herring out of which Barrel you please, for they are all of a price.

NOW, do not these look like men fit
to

to be intrusted with the Management of the Publique Affairs of the Church, and the conduct of Souls to Heaven? of whom some were Actors, most of them Abettors in all those abominable Sacrileges, those horrible Depredations, and that Infamous Murther of the best of Princes, the Lords Anointed, and their Lawful Sovereign; to whom they all ow'd and had many of them sworn Faith and Allegiance, and have thereby added Perjury to the rest of their Abominable Crimes.

WERE not these things matters of Fact and so notoriously known, that they must have Faces of Brass to deny them, the Charge would be most uncharitably scandalous: but I desire no other Testimony than that of their own tender Consciences, and of all the World that knows them, to evidence the Truth as well as Greatness of their Crimes.

C H A P. IV.

*Of the Ways whereby they decoy others to be of their Perswasion. Of the great
preten-*

pretensions they make to Zeal and Holiness. Of the great Veneration they seem to have for the Scriptures ; when yet they are directly against them. Instanced in two Positive Commands, to obey Magistrates in the State, and those that have the Rule over them in the Church. The unreasonableness of the Pleas they make for their disobedience, which if allowed must take away all the Power of Superiours, and cancel all the Duty of Inferiours. The Impotency of that Plea of expecting express Scripture as the only Warrant for all our Actions. The unpracticableness of it shewn in a familiar and very possible Instance.

IT is some kind of Miracle, that there should be such ill Men, and yet such good and glorious Pretences ; but it is a far greater, that after all this, they should be able to gain *Profelytes*, be followed, admired, countenanced and esteemed almost to Adoration, by so many Persons. Our next Discovery must therefore be, By what Arts and Methods they purchase that Reputation in the World ; and

how

how they come to make so many Disciples.

H A D some Ages past over since the late Dismal Revolutions, one might imagine such specious pretences might prevail again, and the concealed mischief pass undiscovered: But the Blood being yet scarce drie upon the Sand where they acted the Real Tragedie, the Scars of those intestine Wounds which they gave both Church and State being still visible and apparent, and the Ashes of our former Fires so lately quench't, that they do not only still smoak, but are full of hot and glowing Embers: one can scarcely tell how to judge otherways, but that those Persons who do so industriously blow them up and supply them with the same combustible Materials, must be very desirous to re-kindle those devouring Flames; and that a great part of those who are the Countenancers and followers of these Men and their Persuasions, must have a Design to repeat over again those Horrid Villanies, which were contrived either by the same Persons, or at least such as were of the same Leaven; and carried on by the same Methods

thods and gradual Progressions, the very same pretences of Conscience, Religion and Reformation, with which now these present Dissenters act.

YET I dare not believe of so many as seem to love or like them, that the greatest part would rejoyce to see the Confusion and Desolation of their Native Country: and I would be unwilling to fix that Design upon several, who I am confident are Innocent of it. Nor do I think, that all the whole Party are managed by Interest, or guilty of Hypocrisie: I am clearly of another Judgment; and do believe it is a want of ability or means to discover those Dangers which are closely concealed from them by the cunning Ring-leaders of Faction, which is the true Reason why they do so much admire and adore the fair outside and specious appearances of these Men; who are like those *ἀδύλα μνημεῖα*, those dangerous vaults under the Painted Sepulchres: at whose outward Beautie and Garniture whilest Men do with wonder gaze, they are not aware of the Dangers of their inward hollowness, till they are irrecoverably fallen into it.

St. Luke
C. II. v. 44.

THERE

T H E R E is no question, but Goodness and Piety do command an Universal Love and Veneration: insomuch that even those persons whose constant Debaucheries declare them open Enemies to all Virtue, cannot yet forbear to pay a secret Homage to those Men with whom they see her dwell. And this is the Lure which these cunning Falconers know so well how to manage; and by it to reclaim the greatest Haggards. But it is but a Lure, and would they well consider, when they have with so much eagerness stoop't upon it, that it is only a few Gay Feathers and not a real Quarry, they would not so tamely take the Hood, and give themselves up to that blind Faith and Obedience which is expected from them.

I would willingly believe, that it is not the Wills, but the Understandings of these Men that are to blame: and as I desire it were, so I should extreamly rejoyce to be convinced that their Piety were real: But I shall never be capable of entertaining the Perswasion, That any Person can truly Fear God, who does not Honour the King: or that he can be

1 St. Joh.
c. 3. v. 10.

a good Christian, so long as he continues to be an ill Man. Nor can I be brought to believe, that he is a Child of God and loves God as he ought to do, who hates his Brother; unless they can convince me that it is not Canonical Scripture which tells me, *In this the Children of God are manifest and the Children of the Devil: whose doth not Righteousness is not of God, neither he that loveth not his Brother.* And I am very well satisfied, that it is no Work of Righteousness to refuse to obey God in those lawful Magistrates and Ministers who are of his especial appointment, and his Vicegerents and Representatives: and to whom therefore he commands all Obedience and Subjection should be given.

DID they lye under the hard Circumstances of invincible Ignorance of their Duty, they would deserve Pity and Pardon both from God and Men: but being prest on all sides with such clear and irresistible Arguments from undeniable Scripture, Law, and Reason, that they owe all Duty to their Sovereign, and all Obedience to their Superiours in the Church; there is no colour or pretext left

left them under which they can shelter themselves from the unavoidable guilt of wilful Disloyalty and Obstinate Schisme.

I have often wondred to hear with what Veneration they will speak of the Holy Scriptures; and to see how constantly they retreat to them as the most impregnable Fortrefs for the Defence of their Opinions and Perswasions: how peremptorily and frequently they appeal to them, as the only indifferent Judges and Arbiters of all Controversies and Differences in Religion: how zealously and earnestly they ply the People with the great Duty of searching the Scriptures, St. Joh. c. 5. v. 39. for in them they have Eternal Life: and yet all the World cannot perswade them either to believe or hear those Scriptures though speaking never so plainly against their Erroneous Practices.

I know no commands more Positive than what our blessed Lord himself and the Apostles of our Lord have given for their Obedience to Kings, even Heathen Kings; *Render unto Cæsar, the things that are Cæsar's; as well as unto God the things that are God's.* St. Mark c. 12. v. 17. And Let

Rom. 13. every Soul be subject to the higher Powers; saith St. Paul. And he enforces the Command upon them with the most dreadful of all Penalties; Not imprisonment of their Bodies, confiscation of their Goods; or Death: (in all which they pretend to glory and be more than Conquerors) but with Damnation, of which (if they suffer it) they will have no cause to Boast. And as if he had foreseen what shield they would oppose against such a mighty Blow as comes from the all-powerful Arm of Divine Vengeance; he takes away even that Defence, and tells them, it is a folly to pretend the

* The Word *deyn* signifies Power, vi dicta, as well as Ira. S. R. n. c. 2. v. 1. Is God unrighteous who taketh Vengeance?

Obstacle of Conscience: since they must needs be subject not only for * Wrath or fear of Punishment, but also for Conscience sake.

NOR is the other Command less plain and Positive. *Obey them that have the Rule over you; and submit your selves; for they watch for our Souls, as they that must give an account.* That there are such Persons, who have a just Authority over them, by the Fundamental Laws of the Land, is matter of undeniable

deniable Fact; and these very Men having given their consent to those Laws, by their free Representatives in Parliament, stand bound to the observance of them by their own Act and Deed. Which manifestly shews the unreasonableness of their disobedience. But further that these Governours of the Church have that Authority vested in them and derived upon them, by a continued succession from Christ and his Apostles, is a Truth, which though they may stoutly deny; yet they will never be able with all their skill to disprove, without a new *Index Expurgatorius*: and such a one as must purge not only all the writings of the Ancient Fathers, all the Records of time, all the Acts of the allowed General Councils, but even the Bible, or at least some part of it out of the World.

ALL that they say for themselves, to palliate such Notorious Disobedience is, That they ought to obey God rather than Men, which is undoubtedly true and necessary in all such cases, as that for which it was first urged; where the Commands of Men are contrary to the Express Laws and Positive Will of God: But a most impertinent and frivolous Evasion, where

1 Pet. 2.
cap. ver.
13. to 18.

the Impositions of Men are either agreeable to the Will of God; or by being by him left altogether undetermined, are therefore absolutely in the Power of his Deputies, the lawful Magistrates to determine, this way or that way, as to them shall seem most expedient. And therefore the Apostle commands, *Submit your selves to every Ordinance of Man, for the Lords sake.*

SOMETIMES they will tell us (especially those whose Reason convinces them of the impotency of the former Plea) that they are obedient so far as the Impositions are lawful: that is, warranted from the Express Word of God, which is amongst all Dissenters the most Universal Sanctuary, where their Disobedience seeks, and, as they think, finds a most certain Refuge and sure Protection.

LET them now shew us, for the proof of this new Tenent, any one place of Scripture, where all Obedience is limited only to what is expressly commanded in the holy Canon. If they can, they have better Eyes than all the rest of the World; and if they cannot, why do they destroy their Maxime by their own Practice,

ctice, by yielding Obedience to a Doctrine no where warranted, by exprefs Words or Commands of Scripture? and this impregnable Fortification, in which they think their Disobedience so securely retrench'd, will, like the Walls of *Jericho*, fall flat in an Instant, if we consider,

FIRST, That the Members of the Church ow'd all Obedience to their lawful Superiours, both in Church and State, before some parts of the Scripture were committed to writing; and long before they were collected into one Volume, and so communicated to the dispersed Church. Now, before they were either written or published, they could be no Rule for their Obedience; which, nevertheless, was a Duty which they were obliged to perform, both as Men and Christians.

SECONDLY, if we consider, That, though the Scriptures are sufficiently able to make the Man of God wise unto Salvation, in point of Faith and Doctrine; yet they are altogether silent, as to the particulars of Discipline and Government. Some general Rules are laid

1 Cor. c.
14. v. 26,
40.

laid down; as, That every thing must be done with Decency and in Order: Now the Question is, what is Decent? what Orderly? and what Edifying? The Scriptures cannot be the Arbiters of what they leave undetermined, nay, not so much as mentioned: Who must then be Judges? Surely those Powers, and that Authority, which are ordained of God; and established by the Fundamental Laws and Constitutions of our Nation: and not these Men, nor indeed any private Persons; who can shew us neither Mission nor Commission, Succession nor any other Authority, more than they may have obtained by Usurpation, to be Judges over the Church of God. And their own Practice, when they were in Power, shews the unreasonableness of this Plea; since what they deny to others, they did then arrogantly challenge to themselves; *viz.* To determine the Times, and Modes of Worship: and in their worthy Directory they did impose many things not expressly commanded in Scripture, nor so much as encouraged by any ancient Usage or Custome in the Church of Christ. Nay, the very making,

king, and imposing such a Directory, was by this Rule absolutely unlawful, as being no where commanded in the Word of God. And what were all their Exercises, publick and private Fasts, and Days of thanksgiving for their prosperous Wickednesses, but Times of Worship, (I dare not say of God) of their own not the Scriptures appointment? So that it makes it very suspicious, that they are of the same spirit with *Diotrephes*; and that their prating with such malicious words, against their Lawful Superiours, proceeds from that Ambitious Love, which they have to Preheminence themselves, which gives them such an aversion to those Humilities, and due Submissions which they owe to others.

THIRDLY, the impotency of this Evasion will most fully appear, if we consider the Nature of Obedience, which is hereby utterly destroyed: for the very Essence of Obedience does consist (not in disputing the lawfulness of the Commands, but) in a willing and ready putting those Commands in Execution; provided they are such as are not directly contrary to the plainly understood and Positive

*Prosperum
scelus vir-
tus voca-
tur.*

*3 St. Job.
v. 9.*

Positive revealed Will of God ; or to the Universal and Common Laws and Dictates of Nature and Nations ; which none of those to which Dissenters are disobedient can be proved to be. And the Subject of all Obedience, either to the Laws of God or Man, usually consists in such things as are expedient to be done in order to the publick good, rather than agreeable to our Inclinations, which (though under the specious Name of Conscience) if they may be permitted to be Judges, will emancipate all Mankind, and set them free from that Duty, which they owe to their superiours: and it would be no more but pleading this *Corban* against whatsoever is expected from them, and all the Obligation to Duty is immediately cancel'd. And I would gladly be satisfied if this Doctrine were Universally received and put in Practice, whether it would not quickly turn the whole World upside down, and in a few Moments destroy that Beautiful Order, of which Almighty God was the Primitive Author in Nature ; and as *St. Paul* tells us is no less in the Church ? for God is not the Author of Confusion, but of Peace, as
in

Deus fecit
omnia
ponderare &
mensurâ,
Sap. c. 11.
c. 20. and
therefore
saw that e-
very thing
was very
Good, Gen.
c. 1. v. 31.

in all the Churches of the Saints ; and that Peace is never to be hoped for, had or enjoyed, without Order, and Obedience to those Decencies which by a Lawful Authority are commanded, and which therefore the same Apostle absolutely and universally enjoynes : *Let all things be done decently and in order.*

BUT to shew the impracticableness of Opinion in the common concerns of Life, and much more therefore in the Religious, we will suppose that one of these precious Men has Children and Servants, whom he has educated in the fear of the Lord ; and instructed in the Way of Righteousness according to his own Principles. He calls for his Son, and tells him, Son, such a Man owes me a considerable summe of Money, this is the day for payment, pray go and receive it for me, to supply my present urgent occasions. But replies the Son, Sir, how do I know whether this be a just Debt? and unless I be satisfied in Conscience that 'tis so, I dare neither demand nor receive it of him. Oh Son, says the Father, Remember your Duty, and the Commandement, *Honour thy Father,*

ther, &c. and from that Text he preaches him a long Lecture of the Necessity of Obedience, and the many advantages both Temporal and Eternal which do attend it. Sr. answers the Son, All this is true, and I am Obedient to you, and Honour you, so far as the Scripture warrants me ; but I can find no express Command in the Word of God, for this you would have me to do ; and unless I can, my Conscience will not give me leave ; for I must obey that and God rather than Man. Having such ill success with his Son, whom he has made so good a fencer as to beat him at his own Weapon ; he betakes him to his Servant who has been sufficiently taught that he must not be an Eye-servant, but serve with singleness of Heart as unto the Lord : Pray, says he to him, go to my Grounds, and take up such a Horse, carry him to the Fair or Market and sell him, but not under such a Price. Oh Sir, answers the scrupulous and conscientious Servant, there is to be a Godly Meeting at such a place, and I must go to hear such a Precious Man, who teaches the most feeling, soul-saving, heart-breaking, sin-destroying Truths. But besides,
I know

I know not whether the Horse be worth so much, or whether he is sound Wind and Limb? and I am afraid lest I should cheat or over-reach my Neighbour; and indeed I dare not do it, for I would not wrong my Conscience to gain the whole world, and lose my own precious Soul. So that, as far as I see, if what he calls his Conscience does but suggest it, the Man will be the Master. And this Liberty of Conscience is a most excellent thing to cancel all such Contracts as Indentures, and if it were but as generally received and put in practice, as it is preacht in *London*, the Chamberlain of the City would be eased of a great trouble: and Conscience would make more Free-men in an Hour, than he can do in seven Years. It were endless to recount all the Instances of this Nature which might be brought, to shew the unreasonableness, ridiculousness, and dangerous folly of maintaining this Doctrine.

AS for that subtle piece of Non-sense of satisfying that Duty which they owe to Authority, by Suffering, which they call Passive Obedience, I think it is out of countenance already; or if it be not,
I think

I think it may very well blush, when they rank themselves amongst Thieves, Murderers, the damned in Hell, and the Devils themselves, all which are passively obedient to the Laws of God and Men: that is, they suffer the just Punishments of their Disobedience to both.

THIS may appear a large Digression, and not much to the purpose of the Intention of these Papers: But I thought I could not do these men justice, if after the Character of their Persons, I did not endeavour to take away from them this Feather, with which they play so frequently, and tickle both their own Mouths, and the Ears of others.

C H A P. V.

Of the several Arts they use to gain Love, Credit, Esteem, and Veneration. Of their pretences to Exemplary Piety in their Actions, words, Looks, Gestures, Habits. Of the way of their maintenance by Free-will Offerings, the Advantages they have thereby over the Clergie of the Church; it eases them of
a great

a great trouble, and preserves the love of their Auditors, who like this Gospel way, where they may at their pleasure withdraw their Bounty; it secures them from the Penal Laws. Of the Advantage they make of Punishment, by calling it Persecution; of their seeming Constancy in suffering for what they call Conscience; hereby they gain love, pity, and money: They make this Persecution an infallible Mark of the true Church; the use they make of it, to render the Government odious to the People, and to dispose them by degrees to endeavour the alteration of the present, which they call Reformation. The same Arts made use of to promote the late Rebellion.

LET us now examine by what Arts and Arguments they proceed with so much success in the Returns they make of their Traffick for Reputation, Money, and Disciples, and to pass for such pretious godly men, and the only Soul-savers, both in their Opinion, and the Thoughts of others, who follow them in Multitudes.

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WE must therefore understand, that what by the In-comes of the late Times, when the Spoils of the Wicked and the Riches of the Nation ran through their Channels ; and what by the present liberal Contributions of the Brotherhood ; they have as little Necessity as Opportunity to enrich themselves by impoverishing others : What they did before, is both by Time and the surpassing Generosity of their most gracious Prince, buried in Oblivion : So that now they have nothing to do, but to promote the Good Cause and God's Glory : for I dare engage, that Restitution of any thing formerly obtained by unlawful Means, is no part of their Religion, nor ever raised the least scruple in the tenderest of their Consciences.

THEY know well enough, that Example is more prevalent and convincing than all the Precepts and Arguments in the world ; and that he that would draw another to be of his Perswasion, must first perswade him to believe that he is good, and has a great love and tenderness for his concerns and eternal wellfare : And herein lies their Excellency. It is their

their greatest care and constant endeavour, to manage their Lives and Actions with so much cunning and artifice, that Detraction and Envy shall have much to do with all their curiosity to find out any thing in the outside and visible part of their Lives whereof to accuse them, excepting for their disobedience to Government; which though it be unfledg'd Rebellion in the shell, yet they are so far from esteeming it criminal or sinful, that therein consists the only differencing part of their Religion from other Men. And for my part I will in displaying this their Master-piece, and what ever else concerns them, do them all the justice and reason they can deserve.

THAT they may therefore appear to be the most upright Men in their generation, they are not only violent in decrying Sin in others, especially great and scandalous, common and customary sins, Intemperance, and that Debauchery under which the Nation groans; but they are also extremely vigilant over themselves: most prudent and dexterous not onely in avoiding the sins, but even the occasions which may lead them into any

disorders : And therefore, though they appear wonderful courteous, and full of obliging smiles, yet they will rarely converse much or long with any Company : and always chuse to leave behind them the great desire of their further conversation, rather than to importune and nauseate with a tedious visit ; coming to see you as a *Physician* for your Soul ; and staying, as if they had more Patients in their Round, and it may be only for the Fee. Nor will they so much as come in any place where there may be occasion or suspicion of Scandal or expence, unless in case of necessity, or in their travels upon the road : they are as scrupulous of a Tavern or publick House as a *Mahometan*, who by his great Prophet is forbidden the use of Wine. If at any time they fall in accidentally with idle or extravagant Persons ; they will either by their silence or morose severity escape their persecutions ; and by a discreet Incomplaisance avoid those dangers and inconveniences, which hot Discourses and hard Drinking precipitate so many Men into.

I do not charge them with these things as matters of guilt, and if these were their
their

their only crimes, they were the most excellent Persons of the World: And possibly the want of this necessary Circumspection and cautelous Prudence in some of those who call themselves *Sons of the Church*, have done her the greatest unkindnesses; and have given such advantages to her enemies, as they could not have hoped for from all their own industrious malice and subtlest contrivance: I wish they would seriously consider of it, and in time reform such of their Actions, as make their Persons infamous, render their Profession contemptible, their way of Worship suspected, and their good endeavours in other things fruitless and ineffectual.

BUT to proceed, their very looks are modell'd and compos'd to a settled gravity and almost affected austerity: Their eyes and hands are in company often lifted up to Heaven, as if they were taken up with holy meditations, or devout Ejaculations. They are usually sparing of their Language, and when they speak, it is with such a particular way of a treatable and sententious deliberation as affords them liberty to weigh every word,

and strictly examine it, before it passes the Sally-port of their lips; which likewise adds to the belief that it is the Spirit that gives them utterance in their *Ex-tempore* Prayer, when (contrary to that custom which most think is nature in them) they pour out their words, which like *Jacob* and *Esau* struggle for the right of being the first-born, as we shall take notice hereafter. The greatest part of their Discourse is about Religious affairs, the great concern of Souls, for which they express an infinite care and tenderness: Sometimes they will with passionate sighs and expressions bewail the wickedness and abominations of the present Age; and that not without some poysonous hints against the miscarriages which they will intimate are to be found amongst Persons of the greatest Rank and Eminency, as influencing the rest of their Inferiors by Example: and whilst it may be, they only pretend to pity them, they really endeavour to make them odious. Their very Habits, lest they should seem inclined to Pride or Vanity, are usually mean enough; and for certain so remote from the present *à la mode*, especially the Canonical,

nical, as to appear rather approaching to Antick, if it will but keep them warm, as they tell such as happen to take any notice of it, that was the original intention of Apparel, and therefore all that they expect from it.

THEY rarely concern themselves with secular affairs; their Revenues being the Free-will Offerings of the People; which they quicken now and then with a gracious Exhortation: To do good and communicate, to distribute to the necessity of the Saints; with which Sacrifices they tell them God is well pleased, and no doubt then, but they are: and hereby they receive a treble advantage.

FIRST, They have a great convenience for privacy and retirement: which they are not sparing to publish they do wholly spend, or the greatest part of it, in Prayer, Meditation, and taking pains to provide Spiritual food for the Souls of Men.

SECONDLY, Hereby they gain and preserve the kindness of their Auditors, who are so far from grumbling at their way of Maintenance, that they look upon it as the only Gospel way: and seem

never better pleased with themselves, than when they have done an Action so meritorious, as they pretend to believe the supplying of their wants and necessities is. Though possibly (which these Men are not aware of) it is because they are not obliged by Law to the payment of those voluntary stipends, but are at liberty to stop their hands when they please; and lessen or enlarge their Bounty and Liberality accordingly as the Teacher edifies them; that is, as either he flatters their Humors and Phancies in publick or private: Or if there happens any dislike or disagreement betwixt them, they may wholly withdraw their purses and Persons from him and his Congregation, and betake themselves to another, as I have seen it my self, and do not doubt but it very frequently happens. And there is no way so effectual as this, to make the Clergy most *mercenary*, base, servile and mean spirited, so as not to dare to say or do any thing which may displease a good Benefactor, for fear of losing both himself, his mony, and their own Reputation; which of necessity follows their being forsaken of any of their Hearers, who will
be

be sure to lay the blame of their Change upon the want of ability and unedifying-ness of the Teacher, whom they have for those Reasons left, and made choice of a better.

THIRDLY, Hereby they many times avoid and escape the severities of the Penal Laws in their Pecuniary Punishments; having no visible Estate to levy an *Estate* upon: and as they will not by any Authority be suspended *ab Officio*, so they are sure they cannot *à Beneficio*. One of these Teachers meeting the Constable, who came with a Warrant to levy twenty pounds, for his holding a Conventicle, of which he was in due form of Law convicted; pleasantly told him, he might take his Distress if he could find any thing; but yet, says he, I would have you understand I do not complain of Poverty.

WERE they to receive their Maintenance, as the Clergy of *England* do, by the ancient and establishd way of Tythes, as their Revenues would be nothing so large, so they would have less time to spend in their Studies, and more hatred and ill-will amongst their Parishioners;
for

for it has been observed, that some men of great eminency for Piety, Parts, and Learning, have not yet been able by all those Accomplishments, to purchase the love of their Parishes: For which there could be no other Reason given, besides their honest Care to take their own just Right and Maintenance, according to the direction and appointment of the Laws.

AND possibly we need not seek any further for the Reason of the common disrespect, or contempt of the Clergy: for they lie almost under an unavoidable necessity of being either poor or hated: If they will permit either over-powerful Greatness, or the universal Covetousness of the ordinary rank of People, to defraud them of the greatest part of their little Revenues, they may pass for good, quiet and peaceable men; but must certainly be poor and necessitous: which will infallibly render them contemptible in the esteem of the greatest part of the world, which will never leave the humour of paying their Respects proportionably to the *Quantum quisq; numerorum habet in Arca*, to the greatness of Riches, and not of Vertue. And if the
Clergy

Clergy endeavour to redress this, by having recourse to the Laws, for the recovery of their just Rights, they shall assuredly gain the Character of troublesome, litigious, and covetous persons, and shall not fail to be for these false imputations really hated : For all which troubles and inconveniences they are obliged to the Doctrine and Practice of these Dissenters, in unsetting the minds of the Multitude in the late Times of Libertinism : All which they avoid likewise themselves, and are considerable gainers by the bargain.

AND now, what Person that looks no further than these fair Appearances, but must judge most advantageously of these men ? And there are not many of their Followers that will give themselves the trouble of a further Enquiry or more narrow Search and Examination. Nay I am perswaded, that hereby a great many of them do commonly deceive themselves into a strong belief of their own sanctity : And though they do openly avow (if not by their Doctrine, yet by their Practice) and justify the blackest of all Crimes, Rebellion, which is as the sin
of

of Witchcraft; and that stubbornness, which is as Iniquity and Idolatry, of which they so vehemently accuse others, yet all this is done for Conscience sake; and that pretence can by a strange Chymistry, turn the greatest Sinners into golden Saints, and the most horrid Impieties, Sacrilege and Murder, as they would make us believe, into acceptable services to God Almighty.

THOUGH in reality after all this they have made no greater advance, and it may be are not yet better than the Pharisees of old, whose Sect was the strictest among the *Jews*; they were as strongly perswaded of their own sanctity; they would make as long Prayers, and devour Widows Houses too: They were as industrious to save Souls, nay would do more than most of these will adventure at; compass Sea as well as Land to make a Profelyte; and I fear with the same success as these men do. I say they are not yet gotten altogether so far, nor are quite so innocent: For amongst all the Crimes our blessed Saviour accuses them of, and condemns them for, and for which he denounces so many fearful Woes against them, I do not find that
ever

Lks 26. 5.

*Mat. 23.
14, 15.*

ever he charges them with the Guilt, or so much as suspicion of Rebellion against *Cæsar*, or any of his Prefects; or yet with Disobedience to the High-Priest, who was then their Ecclesiastical Superior. Nay further, we may well suppose, that as in their Tithing Mint, Anise, and Cummin; so they were exact in their Duty to all these by the design they had to entrap the Holy Jesus with that Question, whether it was lawful to give Tribute to *Cæsar* or not? they being beforehand satisfied in themselves that it was, and resolved if he should deny it, to accuse him of a Crime which they were well assured would condemn him.

NOR in truth are they arrived to any higher Pitch, than it is very possible for a Heathen, by the meer strength of Nature to perform; and some of them went as far in Numorality, if we may believe the Histories of their Lives, as it is possible for Humane Nature to go.

BUT further, to discover how great Masters they are in the Art of Converting every thing to their Advantage, and by all Ways to gain Love both to their Persons and Perswasions: Even Punishment

ment, the original design of which is to make all Crimes odious, as they handle the matter it adds a Lustre unto theirs: They never fear or feel the deserved Penalties of the Laws, but both in publick and private, they cry out as men upon the Rack: and if for their committing a spoil in Gods Harvest, Justice does but take them by the Ears, with their hideous out-cries they call all the compassionate Herd to condole with their sufferings; and this must be call'd a Time of Persecution, and the suffering days of the Saints. Now the very Word Persecution sounds so heathenish and unlawful, that it is impossible but they should meet with abundance of Pity; and that we know is both the Parent and the Child of Love. And it is no wonder if they glory in these Tribulations, and patiently take the spoiling of their Goods, if they can be found, which they are sure will be restored by the Bountiful Pity of their Congregations sevenfold in this Life, and in the World to come God knows what.

THAT great constancy of Mind with which they appear to suffer, they may

may well shew, when one hair of their Heads is not touch't. Their frequent talking of resisting unto Blood, which I much question, whether they would in Suffering; as for Doing we may from former Experience take their Word; and their many and vehement Exhortations to Constancy, begets in their followers an opinion, that they are not at all inferior to the Martyrs of the Primitive Times, or those of later Days: and that therefore, they are in the right Way, because they are persecuted by the Wicked; for such are all those, who are not new cast in their *Mould*. And this makes the People redouble their Love and their Bounty: knowing that if he that gives but a Cup of cold Water shall not lose his Reward, theirs shall be exceeding great and full of Glory. Hereby they are sure they are not of the World, because the World hates them; for they make what they call Persecution, an infallible sign of the true Church; which is so great an Error and Mistake, that if it be admitted there can be none False; for undoubtedly Philosophy has not been without its Martyrs, and there is no Religion

ligion of Pagan, Jew, Turk, as well as Christian, but has in their sense suffered Persecution; that is, have been opposed, condemned, and punished, by the Laws of some Times and Places.

BUT they have another Design, and the Project does but too commonly succeed according to their Wishes and Intentions: for they do not only hereby purchase to themselves Love, Riches, Pity, and Reputation; but they likewise inspire a secret Hatred into the People against all Magistrates, from the Commissary and Official, to his most Reverend Grace; from the Countrey Justice of the Peace to Sacred Majesty it self.

AND I am the apter to believe this, because in common Discourse, from the Highest to the Lowest of them, I could never yet hear any one of them speak kindly either of the late Blessed King *CHARLES* the Martyr, or of His present Majesty, excepting for the Act of Indemnity, or the last Indulgence and Toleration: What ever Reason they had for the one, I am sure they had sufficient cause for the other; and had they any Remainders of good Nature, Ingenuity, or
Gene-

Generosity, they would think all their Duty and Service too little to express their sensibleness and gratitude for that one Gracious Act; whereby they enjoy their Lives, Liberties and Estates, all which they had so absolutely forfeited. And though they dare not call the Master of the House *Beelzebub*, yet for certain his Domestiques shall meet with far courser treatment: if they are not such as are visibly inclined to be favourable unto them, but discharge their Duty by putting the Law in execution against them; presently they are Persecutors, Blood-Suckers, *Neros*, Enemies to God and all Good Men; which all must be restrained to those of their Party, who only are Good and Godly.

FROM hence the People come to a dislike of their Governors and Government: from thence they proceed to wish it were otherways; and by degrees grow at last familiarly to entertain those dreadful and desperate Resolutions, if they have Opportunity and Ability, to make what Alterations they think good, not only in Religious but Civil Affairs; not only to depose but murder Kings, and extirpate

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Episco-

Episcopacy Root and Branch; and indeed to commit all Villanies and Disorders. Nor will they stick at any thing, which they are pleased to varnish over with the pretence, and only the name of Reformation.

THAT this is no false Accusation, or Fiction of my own Fears or Phancy, any Person may be easily convinced; and it is no more but looking backward to the Times preceeding the Fatal Year 1641. and those that followed, till the Happy 1660. and it cannot be denied but that these are Real Truths: and that these are the certain Trains and Trenches, in which the Undermining Spirit of Phanaticism then did, and now does most dangerously work.

C H A P. VI.

Of their Endeavours to insinuate themselves into the Favour of Persons of Quality: And that notwithstanding their Flatteries, they are the greatest Enemies to Gentry, Nobility, and Royal Dignity. Of the manner how they creep into

into Populous Places, and the Arts they use to endear themselves to the People, by putting them out of a good Opinion of their Lawful Minister. The Reason of their settling in Market-Towns or Populous Villages, where there is not already some prevailing Sect. Tradesmen lovers of Reading, and have time to peruse their poysonous Writings. Hereby they propagate their way, the Shopkeeper mingling and retailing their Doctrines amongst his other wares : with their design upon Corporations in Future Elections of Parliaments.

HAVING by the fore-mentioned Artifices, and the fair Appearance of Holiness they carry in their Lives, insinuated themselves into the good Opinion of the many ; who it may be have never considered, what is the end to which these ways of Dissention and Separation must at last lead them ; and for all their searching the Scriptures, have either not found or not understood that place of the wisest of Mortals, *My Son, fear thou the Lord, and the King ; and meddle not with them that are given to change ; for their* Prov. 24.
21, 22.

F 2 Calamity

Calamity shall rise suddenly, and who knoweth the ruin of them both? Notwithstanding which and many like commands, notwithstanding all former experience, having assured themselves of the People, who believe them equally with (if not above) the Scriptures; their next endeavours are to obtain the Bon-Graces of some of more Eminent Degree: and this they do by the most servile of all Vices, and most dangerous of all Flatteries; telling them, That this will render them truly honourable in the sight of God; and that the Kindness and Countenance they shew to his People, his poor, despised, persecuted Saints, and suffering Servants, will hereafter purchase for them an exceeding and eternal weight and Crown of Glory. Were there no Temptation in that Word; yet the Ambition of being Popular has had great and dangerous Influences upon some Mens Spirits: And if once these Men find that Inclination predominant, they will be sure to touch that String which makes the Musick. And this they do not out of any real kindness which they have for Nobility or Gentry; but to gain Credit, Reputation and Strength

Strength to their Persons and Party. For you must know it adds not a little as they think to their Esteem, to have the Coroneted-Coach stand waiting at the door of the Meeting-House, though it may be all that State is only to attend upon my Ladies Zealous Woman.

BUT however they know these goodly Elms are a safe shelter against a Storm, and strong Supporters for these Ivy's to creep upon: Which may be no unfit Emblem for these men; who for all their pretended Humility, will at the last overtop the tallest Tree, and having liv'd upon its juice and moisture by their over-kind Embraces, will infallibly impoverish and insensibly decay it. And were the Government of Presbytery, or any other Model of Faction established in the room of the present Episcopacy; not only the Dwarf-Elders, but even the very Jews-Ear Mushrooms which spring from them, would have a greater Power in the Government than the noblest Trees of the Forest, or it may be than the Royal Oak: And the High and Mighty Ministers every one be more absolute and infallible in his own Parish, than his Ho-

liness of *Rome* in his Oraculous Chair. And to shew you that they have as little kindness for Coronets as for Crowns; it is but stepping into a Country Conventicle, and there you shall hear them loud enough cajolling those Common People

*I Cor. c. I.
v. 26.*

*St. Jam.
c. 2. v. 5,
6, 7.*

** By Taxes
Subsidies,
Royal
Aides,
Polls,
Hearth-
money,
Fines,
12. d. ss.
20. l.
100. l. &c.*

with, Not many wise Men after the Flesh, not many Mighty, not many Noble are called; But God hath chosen the Poor: I say God hath chosen; Mark that! Whom hath he chosen, Beloved? Why? God hath chosen the Poor. Ah

Friends! do not Great Men * Oppress you? do they not draw you before the Judgment Seats? do they not blaspheme that Worthy Name by which you are called? in derision naming you the Saints and the Godly; do they not call you Fanaticks and Rebels? Nay do they not say you are Hypocrites and Deceivers? ——— And after this Rate the Speaker goes on till he is almost out of all breath and sense, in this cunning Way of Railing against all Nobility and Gentry; and putting the Common People into a good Opinion of themselves; thereby teaching them to despise their Betters: an Humour to which the English

lish Nation are but too generally and naturally addicted and inclined, without any such Encouragements or perswasive Arguments.

AND now there is but one thing to be done, before we bring them to the Pulpit, where we shall see them fit their Doctrines to their Designs, and accommodate their Principles to their Practice.

YOU shall usually have them first Itinerant, to gain the greater acquaintance, and discover their Booty, and the most advantageous Place for a Station: having therefore in some Corporation, Market-Town, or Populous Village, made an Acquaintance, or got a Recommendation to some Olivarian Tradesman, or forty one Common-wealthsman, thither they make their Visits. The first thing they enquire after, is concerning the Minister of the Place, what he is? and how the People stand affected to him? Amongst other Discourse they will wonderfully pity the great want of faithful and painful Labourers in the Lord's Vineyard; at Night some of the Neighbour-hood, who are judged worthy and

fit to make Disciples of, are called in ; the good man is desired to go to Duty with them, which he does, after having first put out the Candle, either for good husbandry, or for fear it should go out with a snuff before he has done ; or it may be, lest it should quench the Light of the Spirit, and in Charity I would think (did I not know them better, and that they have little acquaintance with Modesty) to cover those blushes which justly may discover themselves, when he is at a loss or run aground upon a little Non-sense. He keeps them it may be an hour or two in attention to his zealous Tautologies : and these Bastards of his own Brain he fathers upon the Spirit of God. The hearty thanks of the House is returned him, which is one return of his Prayers he always aims at ; and the Gifts are admired for his own, and he for them, which but just before were the extraordinary Emanations and Gifts of the Spirit. Some gracious discourse passes, which with much kindness, and promises of mutual endearings , begins the acquaintance, and concludes the interview for this time.

IF the Parson of the place be a mild well temper'd man, and favourable in his judgment to their Way and Opinions; or one who has been brought to a partial Conformity, rather out of fear to lose his Living, than to keep his Conscience; he is drawn into the Conspiracy against himself; and by entertaining them kindly, shall certainly advance his own Ruine, in the loss of the love, good opinion, or interest he before had amongst his Parishioners. But if he be a good brisk or learned man, one who both preaches and practises Conformity, sober and pious in his Life and Conversation; then all their Cunning is set on work, to find out something that may alienate the hearts of his People from him: For without this due preparation there is nothing to be done, no coming there: And many times this proves no difficult Task; for there being so much of *Meum* and *Tuum* between the Parson and his Parishioners, they there find a Breach ready made by which they may boldly enter. But if that Correspondence be good; yet something must be done, something must be found out against

gainst him. If he Preach but once a day, and Catechize in the After-noons, he is Lazy, Idle, a meer Drone, and has not that care for precious and Immortal Souls as he ought to have : if he Pray as the Canon directs, or in any set form near unto it; he is a Formalist, and has not the Spirit of God. A meer Moral Man. But if he be a great opposer of them, and their pernicious, dangerous, seditious wayes and Doctrines, he is a Man of a Persecuting Spirit, which is utterly contrary to the Gospel; and that they are sure will do.

BUT if it happens either that the Minister be not a Man of Parts, or that he be vicious in his Life, then they have little to do; and their Conquest is like *Cæsar's*, with a *Veni, vidi, vici*, They come, they see, and overcome in an instant : and no sooner can they display their Victorious Ensigns, but the People fall unto them, and thereout suck they no small Advantage; and their own Minister having before been justly despised for his Ignorance and scandalousness, there will need little trouble or pains to render him truly contemptible, and hated amongst them.

AND here our *Bozmerges* is, it may be, courted

Psal. 73.
v. 10. Transl.
Eccl. 1.

courted to fix ; which, after having made some difficulty to do, only to secure to himself the Contributions, and some other conveniences, he will not fail to do, unless he have a call to some more advantageous Place. Provided alwayes it be a place Rich and Populous, and not already taken up with some other prevailing Sect and Faction ; which plainly shews their Design is to supplant the present Church, more than to propagate that which they call Truth: otherwise they might as well endeavour to convert them from their Errors, as the Churchmen from their Loyalty and Obedience, which is all they do, or aim to do: And observe it where you will, you shall never see them settle in a small or poor Village: It may be those People have no Souls to save, or they are not worth the saving, or they must travail and take pains for it ; and since they cannot pay, must not have Salvation brought home to their Houses. I have known one who for several Years has liv'd in a Place well stockt with a prevailing Sect, and where the Parson gave him advantage enough, who yet never had any Congregation

gregation gathered there, but ply'd every Lord's Day, and sometimes in the Week-days at a Market Town some miles distant; and by his pious endeavours, and painful preaching brought the People of that Place, who before he came amongst them possess great Unity and Loyalty, to lose both; and to be of four or five subdivided and dissenting Churches; and some of the Mechanicks became such Eminent Teachers, as to contemn, despise, forsake and vilifie him, who first taught them the Trade.

I cannot forbear shooting my Bolt, let them shoot the Proverb at me if they please: Is it possible to judge otherwayes of these Men, but that they are his Seedsmen, who Sowed the Tares amongst the Wheat? who therefore will not suffer them to trifle, or spend their time to no purpose, (no more than he does, who walks to and fro the Earth, like a roaring Lion, seeking whom he may devour,) or to Sow that Ground over again, where he has already so promising a Crop sprung up, and so plentiful a Harvest towards.

BUT they have further Policies in setting up in Market-Towns, Populous Places,

Places, or Corporations ; of which, with ^{17 Car. 2.}
 very good Reason they are disabled to be ^{c. 1. apud}
 free, unless they will first swear to re- ^{Oxon.}
 nounce that Traiterous Position of ta-
 king up Arms against the King, &c.
 which is against their Conscience, because
 against their Design.

FOR, first, this sort of People, I mean
 Tradesmen, have more spare hours than
 they desire ; they can write and read,
 and therefore like the Divertisement of
 Books, because it does not call them
 from the Compter. Industry, and the Re-
 pute of Honesty are many times their
 best Stock ; and therefore they cannot
 chuse but love, and like, such a Professi-
 on of Religion, as is like to intitle them
 to Credit and Customers ; and so, by
 bringing Grist to the Mill, in all proba-
 bility will inrich them ; which is the ge-
 neral Temptation that induces this sort
 of People to affect the Sanctimony of
 some Sect, or Faction, which is most pre-
 valent near about them. And to make it
 clear that this is true : If ever you find
 any one of these Mercenary Saints Sail-
 ing against the Wind and Tide of a
 probable gain ; I will be content to be
 thought

thought a Fool for my conjecture. Whereas the Country Swain whilst he runs the Yearly Circle of his hard Labour, has rarely either Time, Learning, or Money to spare, to gratifie his own Curiosity, or their expectancies, and unless he be a Free-holder can do them no Service; and little then, if the Lord of the Mannor where he lives be an honest Loyal Gentleman: and therefore, they are too wise to Angle where the Fish is not worth the Bait.

BUT secondly, Hereby likewise they come infinitely to propagate their Way; for the Zealous Plum-Smith will not weigh you an Ounce of Pepper, but (unless his Shop be full, and then Religion must give the Wall to Interest,) into your Bargain you shall have a Pound of Edification, which is the Pack-thread and Paper he binds us his Commodities with: and if he have time, he will give you the Repetition, it may be, out of his Pocket-Book, of what the precious godly Man taught at the last Lecture, or Sabbath-day: or if you be so well bred, as the Phrase is, he will Treat you with a Pipe of Tobacco, only to perswade you
to

to come amongst them, and hear that powerful Man, who is as much beyond their Parson, (though if he be a Customer, it may be he is a very good man too) as sweet scented *Virginia* is beyond *St. Kitts*. The simple Country-man thanks him for his Love, and innocently accepts his kindness, sits down, blows out one Smoak, but sucks in another far more dangerous and intoxicating: he is perswaded, comes to the next meeting, hears and likes what he does not understand; goes home, tells the fine story to his Neighbours, and decoys them likewise into the Tunnel.

BUT lastly the great and Principal Design of all, and the most dangerous if it be not in time prevented, is in such places as have the Choice of Burgeses for Parliament, or where there are many Free-holders who have a Voice in the Election of Knights, to make such a party as may over-poll the rest, and in succeeding Parliaments may bring in such a number of Members into the house of Commons, as may bring to pass their Wicked and Treasonous Designs: and I am confident, so great has been their
Industrie

Industrie in this particular, that they are fully perswaded they are able to accomplish their Drift, if they could once come to a new Election; and this is the Reason that all the Parties, especially the *Presbyterian*, are so eager for a new Parliament. And that they have bid so fair for the Dissolution of the Present, from which, being composed of so many, wise, prudent, able, and truly Loyal Gentlemen, they have not the least hopes; but are in the greatest dread imaginable, that by a Compliance with the necessities of the King and Kingdom, they should still continue, and not only enact something more severe against their restless Machinations, but by supplying his Majesty with Money, cut off all their hopes, if they should come to an Honourable Dissolution, for a future Parliament, to cramp the Crown, or work upon the Necessities of the Son, to ruine him and the Church, as they did with the same Engine his most Glorious Father: and that they were in great hopes, that this would be a short and the last Session of this most Loyal Parliament, I think few will doubt who had any account

count (so as to observe it) what a numerous Concourse of all the Factious Heads, especially of the *Presbytery*, there was to *London*, against the opening of the Sessions; which appeared like an Army of Hungry Vulturs, hovering about, and ready to seize upon it so soon as it should fall, and become a Dead Carcase ready for their desired Prey. But as their hopes have met with a happy disappointment, so I doubt not but it is the hearty wish of every Loyal Subject that long they may; and that this Parliament, for the Honour, Safety, Peace, and Support of the Imperial Crown of this Realm, and of the Best Church and Church Government in the Christian World, may long sit and continue, by the honourable name of the long Loyal Parliament.

C H A P. VII.

After they are settled in such Places, of the Manner of their behaviour in the Meeting-House. Of their Extempore Prayer. Examined and exposed to open View. Of the Pretence they make to

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gain

gain Veneration, that they Pray by the Spirit. The ill use they employ it in, to make the set and appointed Formes of Publick Prayers Nauseous and Odious to the People. Proved from Scripture and the Express Command of our Saviour, that it is not of Gods appointment, nor a fruit of the Spirit. By Example of the most infamous and abominable Sinners guilty of Rebellion and Witchcraft who had this faculty even to admiration. Extempore Prayer shewn to be a meer Art, the way how they or any Person indued with a tolerable measure of Confidence may attain to it. A probable Philosophical Reason, why they phancy themselves inspired in these Enthusiastick Effusions.

IT is now high time to hear what our Man of God will say for himself: who being accoutred with all these perfections, fixed amongst a Company of Wealthy Tradesmen whose Ears itch as much after Novelties, as their Fingers do after Money; in despite of Laws, Reason or true Religion, he advances in the new Meeting-house, or a good large Private Room up into the Pulpit. **HAVING**

HAVING fitted the Cushion to the most commodious posture for the Ease of his Elbows ; pull'd out his Handkercher, with which he intends to wipe off the sweat, given the Uncanonical Cloak a twitch or two ; or if the Weather be hot, laid it aside, that he may not appear Lazy, by thrashing in his Cloak : and which is a sure sign, that he is beginning to begin, having roll'd his Eyes about, as if he were falling into a Trance, he gently recovers himself into his Prayer, which he faintly begins with a low voyce, and languishing Tone ; a soft and deliberate utterance ; which as the Holy Fire of his Zeal comes gradually, by Motion, to gather Heat, advances still higher and higher ; till, at length, being thoroughly Warm, like a Pot with too much Fire under it, the Scum of his Brains boyls over ; and he tumbles out his Expressions with that Ardor and Precipitation, that every Word treads upon the Heels of another, and pushes it forward : Nor does it import, whether the Expressions be Congruous, or, it may be, Decent, so long as they are but passionate and vehement ; and at every third or fourth Sen-

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tence,

tence, (to help the Pump) as loud as he is able, an importunate Lord! Lord! at which the People are strangely melted, some into Tears, some into Sighs and Groans; which are the spiritual Hums and Plaudite's of a Conventicle; and signifie that the Man comes off very well, in Acting his Part upon that Religious Theater.

NOW, though he pretends to hate all Forms, yet he is not without a Method; and therefore, he begins with Confession: and tells God Almighty a Parcel of Notorious Untruths in the Name of the People; and would persuade him that he knows it too, Lord thou knowest that we have been guilty of all manner of Sins of Omission and Commission; which, it may be, to spin out the Hour-Glass, he gives them a Catalogue of. Some of which (for we will suppose them Christians, and better Men than he does) the Hearers may be so far from being guilty of, that possibly this maybe the first time that ever they were acquainted with their Names; and after this Rate he goes on, through the several Parts of a little Book, which he does
not

not care to own, though he is not a little obliged to it; and makes great and constant use of it, by Name, The Gift of Prayer; which till I got a sight of, I thought they had got without Book, by the help of the Spirit; who, I am sure, needs no such helps, to help his true Servants.

T H E R E is one general Rule which St. Paul gives for Publick Prayers, *1 ex- 1 Tim. 2. hort that first of all Supplications, Prayers, Intercessions and giving of thanks be made for all Men; for Kings, and all that are put in Authority:* But for all his Exhortation, in a two hours Prayer, first or last, you shall hear but little of that; or if the King be named, his Titles of Supremacy are not recited, or at most but half way: and if he be faintly acknowledged the Defender of the Faith, it must not be said that he is Supreme in all Causes, and over all Persons, as well Ecclesiastical as Temporal: for you must know, a Presbyter is as great an Enemy to the Supremacy, as a Papist; and challenges an underivative Power, *in Spiritualibus*, from Christ himself, to whom the King is but a Subject; and by consequence,

quence, even in all Temporals *in ordine ad spiritualia*, to every Petty Presbyter. Oh rare and absolute, and more than Papal Church-Tyranny ! O most excellent Arbitrary Spiritual Government ! how consistent art thou with Monarchy ! and with that old, and true, Aphorisme of State, *Imperium non patitur Duos*. Empire is incompatible with Rivals, and it must be *aut Cesar, aut nullus*. Sometimes they will in general Terms pray for him, whom God hath set over us ; an Expression not without Malice, according to that place in the *Psalmes*, *Set thou an ungodly Man to Rule over them*. They might as well say, whom God has appointed, or ordained to be over us, which is a Scripture Expression. But I fear they do not think, or believe, the King, and his Power, to be of God's appointment ; for if they did, they would endeavour to lead a quiet and peaceable Life, in all Godliness and Honesty ; and not think it lawful to draw a Sword against him, or think such an Oath unlawful as would tye their Hands from doing it ; though with the nice distinction betwixt the King and the Person. And
let

let them but make it their own Case, I dare say, they will not be willing to hang up the Presbyter, for fear you should also choak the Man. This they have done, and that they would not be accounted Changelings, is plain by their unwillingness to renounce the Devil and all his Works, the Covenant and Ingagement to live without King and House of Lords.

AS for our most Gracious Queen *Katherine*, *James* Duke of *York*, and the rest of the Royal Family; the Bishops and Clergy; they never come in their Mouths, or Memories; so that, either the Apostles general Rule, to pray for all Men, especially for all that are in Authority, must be lyable to an Exception, if they think fit: or else Queens, Dukes, and Bishops are No-body with them, or not in Authority, that is a lawful Authority; and indeed, that is it which they would be at.

THERE is nothing which has gain'd these Men that Veneration, amongst the Vulgar, which this Imposture has done; which they endeavour to impose upon easy beliefs, whilst they pretend in these *Extempore* Effusions to be immediately in-

1 Cor. 14.
14.

spired by the Spirit of God; which all dissenters cannot be, and I am afraid none of them are. The Apostle *St. Paul* speaks of praying with the Spirit, but it is manifest that he means there, that Miraculous Effusion of the Holy Ghost, who for the better propagation of the Gospel gave them utterance in several Languages: and let me but hear any one of these men pray in Latine, with that fluency as they do in English; and I will believe they pray with the Spirit, though many of them it may be, if they could, do that neither in Latine nor English with Understanding: But the truth is, the Book by which they were taught is not yet made free of the City; and it would puzzle *Cicero* himself, with all his long winded Sentences, to bestow the Idiom of his Language, in which he was so great a Master, upon some of their Prayers, which are hardly tolerable true English. Latine is a Language familiar enough all over *Europe*, and some of them have been educated in it; (though with others it is the Mark of the Beast,) and if they had truly the assistance of the Spirit, it were as easie for that to teach them
to

to pray in that Tongue as well as in any other: and when they can, I shall willingly spare them the tryal of Hebrew, Greek, Syriack, Arabick, &c. mentioned *Acts cap. 2.* But it suffices they say it is by the Spirit, and the People who believe they speak as the Oracles of God, they believe it: and from hence draw a Conclusion, that those Persons are the best men in the World, having the Spirit in such an extraordinary measure above their Brethren.

AND this is not the smallest Engine which they make use of, to undermine the Church of *England*, and to render the solemn Service of God contemptible: All set Forms being, as they say, dull, dead, flat, and spiritless: though they are in a great measure the express words of Scripture; and warranted by ancient usage in the Church, if not from the Apostolical Times, at least from the very next and immediate Age unto them. Yet one of their Disciples did not long ago, in the presence of several witnesses, openly declare, That what we call Divine Service, and the Worship of God, was Blasphemy; and the using those
Prayers

Prayers blaspheming, not honouring or serving God; and since they are all learnt *Jurare in verba*, we may well believe he spoke as he had heard, the true sentiments and opinion of his Master.

S. Mat. 6.
7, 8, 9.

NOW that we may discover the greatness of this dangerous and popular Cheat; we will first make our Appeal to their own Judge the Scripture. Go we then to him who is the Way, the Truth, and the Life; and to whom should we go but to him who has the words of Eternal Life? And if we will hear him, he gives us an express Charge against Battologies, and much speaking in our Prayers; and commands a short Prayer and a Form too: Whatever long Prayers may be, he tells us they look like Hypocrisie and Superstition, *But when ye Pray say, Our Father, &c. and use not vain Repetitions as the Heathens do; for they think they shall be heard for their much speaking. Be not ye therefore like them: but after this manner pray.* How well they observed this Rule, we need trouble our selves no further to find out, if we can but remember that it is not yet twenty years ago since the Lords Prayer was

was accounted unlawful, and by some scandalous, and indeed was generally out of Fashion in the Pulpit; and so it is still amongst many Dissenters: and yet then they would have us believe they pray'd by the Spirit, as well as they do now; and I believe they did, but it must be the same Spirit which made *Saul* throw his Javelin at the Musician: For it taught them the same Practice, not only to be angry with the Musick, but to kill the Musicians, and put all out of Tune. I am sure it could not be the Spirit of Christ, which taught them to break and despise a Command of Christ; for he tells us that promised Spirit shall speak what he hath heard; and I hope they dare not say but this Command of our Saviours was one of those things he had heard; and was one of those Truths into which he was to lead them.

S. John.
16. 13.

FURTHER, if we examine what are the Fruits of the Spirit? they are *love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, righteousness, and truth*: but not the least mention of *Extempore* Prayer. If we search what are the Gifts of the Spirit?

Gal. 5. 22,
23, 24.
Eph. 5. 5.

or

or the Gifts of God? we shall find the
 1 Cor. 7. 7. Gift of *Continency*, the Gifts of *Prophecie*,
 1 Cor. 3. 5. of working *Miracles*, &c. but no *Gift*
 Rom. 12. of *Prayer*. And where the particular
 6. 1 Cor. *Gifts* are enumerated, there is not one
 12. 1. syllable of the *Gift of Prayer*. Certainly
 if it had been a spiritual Gift, or a fruit
 of the Spirit, it would not have been
 omitted.

BUT, secondly, let us appeal to Ex-
 ample: For if this be a fruit of the Spi-
 rit, then all they who can or could thus
 pray *Extempore*, have the Spirit of God,
 and are the Sons of God. This is as
 much a Demonstration as any in *Euclid*.
 Now will I bring you such an Army of
 Saints, with Old *Noll* in the head of
 them, as shall fight and pray with all Na-
 tions; Either these Saints, *S. Oliver*, *S. Ire-*
ton, *S. Bradshaw*, &c. pray'd by the Spirit,
 and so were real Saints; or what they
 pray'd was not by the Spirit, and so they
 were no Saints, nor *Extempore* Prayer
 any Evidence of the Spirit of God: Now
 let them take which of these they will;
 I dare say they had rather Canonize *Oli-*
ver, and his praying Legions, than not;
 only as Affairs now stand it is not altoge-
 ther

ther safe: And if they shall refuse both the Hornes of the *Dilemma*, (as being sure to be in their sides and too sharp to be handled) they must teach us to distinguish, and know that they are not just such Saints as the others, who had the knack exactly; prayed the same Language almost *Verbatim*; made the same boasts of, and pretensions to the Spirit, and I am afraid had the same Spirit, the same Uses to make of it, and the self same Ends and Designs.

I might bring many instances, but I will onely add one, which is so remarkable, that it will be sufficient to convince all those who are not resolved against Conviction: and whereby it will appear, that this Way of *Extempore* Prayer, is so far from being a Gift of God, or proceeding from the Spirit of God, that it may be a Gift of the Devil; and that such who are almost under an irreversible Necessity of Damnation may have it even in Perfection. The story is thus, At *St. Ives* in the County of *Huntington*, within the Memory of many Persons yet alive, there was a Woman, whose name I do not very well remember, though
many

many in that place very well do: She was one of those, who for distinction were then by themselves called *Professors*, by other *Puritans*, she was a great follower of the upholders of the *Presbyterian* Tenents; a constant frequenter of Godly Meetings, and Religious Exercises: This Woman came to be so Eminent, especially in this Gift of Prayer, that she was generally admired, and look't upon as a Saint of the first Magnitude: the noise of her Fame, and the boasts of her Party, brought many neighbouring Ministers in the adjacent Counties of *Cambridge* and *Huntington*, to hear her pray; which she did in that ravishing manner, that they never parted from her without an Excess of Admiration and astonishment. After some time, for what reason I am not able to determine, this Holy Sister went over into New *England*, as about the same time many others did for Liberty of Conscience; for a while she was there in the greatest Esteem, and height of Reputation; But the Devil ow'd her a shame, and she him a Soul; she was at last suspected and accused to be a Witch; was brought to a tryal, confest her guilt, and
that

that her contract with the Devil was, That in lieu of her Soul which she did consign unto him, he should assist her with the Gift of *Extempore* Prayer: after which confession, sentence past upon her, and she was accordingly executed, as a most abominable Witch. Either now we must believe that this *Extempore* Way is not an infallible sign of the Spirit of God; or that the Devil has the Power of disposing of the Gifts of the Spirit.

BUT thirdly, I will appeal to these very men; let them speak the Truth and shame the Devil. Is not this Way of Praying an acquisition? did not the fore-mentioned Book, or some Collections of their own of that nature, out of Scripture, often hearing of others, and many secret Tryals and Exercises therein bring them by degrees to these perfections? or could they from the first Moment of their Conversion pray thus? and they do as punctually remember that time, as what they did Yesterday: and then if ever they had the Spirit of God; and it was then as well able to help their infirmities as now, and they stood more need of it, and it would have been more visible and
apparent

apparent that it was not they but the Spirit that taught them how and what to pray : Did they not with much pains and industry attain this which they call a Gift? let them deny it if they dare : for if they will say they never used any of the aforeſaid means to help their Weakneſſes, I will undertake to prove them the moſt impudent affirmers of a Notorious Untruth: for many of their expreſſions are ſentences pickt out of the Bible, which they read often over, with as much reſpect to the getting praying Phraſes out of it, and a great deal more than to be informed of their Duty towards God and Men; and it were well if it were no worſe; but there is ſuch a blend of phantaſtical, particular, and uncommon words of their own Mintage, and ſuch a medley of ſingularity of Incomes and Outgoings, and In-dwellings, and I know not what, which like the Wild Gourds ſpoil all the Pottage, and I doubt they will find there is Death too in the Pot.

I AM the moſt deceived, if for this purpoſe they do not ſtuff their Heads and Memories, with Notions how to expreſs

press themselves upon any sudden Occasion or Emergency; and as I am informed by those who have tried both, and therefore have reason to know; it is a far greater Ease, if a Man has the General Notions of what he intends to speak, not to be tied to Numerical or Identical Words; but to have a Liberty, to express those thoughts and Notions, according to his present Pleasure and Phantasie: Which if his Tongue be naturally smooth and voluble, will make it less difficult for him to do it, even to admiration; the charge of Generals being less burdensome to the Memory, than that of Particulars: and besides it leaves the conceptions an unlimited freedom for choice and variation; and affords many sudden hints, which by being followed and improved with advantage; do many times infinitely surprize, both the Speakers and Hearers, with a pleasing Novelty and agreeableness: that Pleasure begets a secret Joy, and that Joy dilates and expands the Animal Spirits, which are the true Spirit of *Extempore* Prayer; and these having a strange Mechanism and unexpressible Influence up-

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on

on the Soul, do sometimes put it into such strange and vigorous heats and raptures, as even makes a Man out-do himself and his own expectations. I am perswaded that the want of understanding this piece of Philosophy, which is none of that which the Apostle calls vain, and bids beware of, lest it spoil us (though it might, and I hope will, spoil some of their ill Designs) is the true Reason why they believe themselves to be acted in these Heats and Transports, by the immediate Influence and Inspiration of the Spirit of God.

AND this is the very Art of Prayer ; and a meer Art it is, and no Gift, nor Fruit of the Spirit: an Art which with a common Industry, provided a Man have a competent stock of Confidence, any Person may arrive at, and grow prodigious in: and the sooner, the more ignorant he is, because he will be proportionably more impudent, and conceited of himself, his abilities and performances ; which is the true Reason, why so many silly Mechanics, who can hardly speak sense in common Discourse, by hearing others pray at this rate, will steal their Expressi-

Expressions ; and with some small Instructions and Directions, with Time and many private Tryals grow such strange proficient in the Trade. Nay, and I will ingage he shall have the Pride, (or it may be it is the *Arcanum* of the Craft which they are bound not to divulge) not to confess how he came by it ; or to undeceive those who shall wonder to hear so unlearned a Fellow pray so fluently and fervently. And this adds not a little (amongst those who understand not the Intrigue) to the common received Opinion, that it is a Fruit of the actings of the Spirit of God. And the pulling of this Spiritual Inkle out of their Throats, which they would persuade us came thither by a Miracle, is one of the greatest and neatest, as well as dangerous pieces of *Legierdmain*, with which these Jugglers Hocus the vulgar and incautious of the present Age.

C H A P. VIII.

*Of the Doctrines they chiefly insist upon;
and in which they first instruct their*

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Hearers.

Hearers. And first of the Doctrine of absolute and irrelative Decrees of Election and Reprobation ; Of their way of tryal of their Followers, whether they be the Elect, by knowing the punctual time of their Call, Repentance, sorrow for sin, &c. The agreeableness of this Doctrine to their Followers, whom for being such they perswade that they are certainly the Elect ; and that they cannot fall totally and finally from Grace. Their signs of Election proved false from Judas the Son of Perdition, who had all they make the infallible Marks of Election, and something more, viz. Restitution, which they will not be perswaded to.

HAVING now done with the Prayer, let us proceed to the Sermon ; and see what their Doctrines are, for I do not intend to dwell upon their Texts, or trouble them more than they usually do. As for Reasons, though they pretend to raise many, yet we shall see they have very little. The Use is what they most generally insist upon ; and it is the Ill Use and Application of these

these Doctrines that we come now to examine. This is their Form; so that I find they are for a Form of Preaching, though against a Form of Prayer.

THE first Doctrine upon which they build their Foundation, and by which they establish a perpetual Empire over all those who come to be of their Persuasion, and which is of the most universal use unto them, is the Doctrine of absolute and irrelative Decrees of Predestination, about Election and Reprobation: A piece of Divinity so hard and knotty, that the sharpest Wits and soundest Judgments have not hitherto been able in any tolerable measure to hew smooth or polish: And to me it appears, that Almighty God did design no great encouragement to our curiosity, having afforded us so little light, either from Nature, Reason, or Scripture, to make a full and perfect discovery of it.

COULD they be contented with it as the Scriptures leave it, and as the Church of *England*, in her 17. Article, has most prudently and modestly left it in general terms: "That all those Persons S. Mark 1. 15.
"who by Faith, true Repentance, and an Act. 2. 38.
Univer- Act. 3. 19.

2 *Thess.* 1.
8, 9.

S. *Mark*
9. 44, 46,
48.
S. *Mat.*
25. 41.

2 *Tim.* 2.
4, 5, 6, 7.

“Universal Obedience (at least in Inten-
 “tion, Will, and Endeavour) to Christ
 “and the Commands of the Gospel, do
 “perform their part of the Condition of
 “the New Covenant of Grace, shall
 “through the Merits and Mediation of
 “the Son of God the Saviour of the
 “world, receive Eternal Salvation. But
 “that all those who wilfully, obstinately,
 “and to the last refuse to know God, and
 “to obey the Gospel of our Lord Jesus
 “Christ, shall be punished with everlast-
 “ing destruction from the presence of the
 “Lord, and from the glory of his Power ;
 “and shall suffer those endless and into-
 “lerable Torments where the Worm dy-
 “eth not, and the Fire is not quenched,
 “which were originally prepared for the
 “Devil and his Angels. Then we should
 agree with them in the Common Faith
 of the holy Catholick (or Universal)
 Church in all Ages.

BUT this would not serve their Turn,
 nor at all answer those Necessary Ends
 which they have to employ this Doctrine
 about. God himself says he would have
 all men to be saved by coming to the
 Knowledge of these Truths ; That there
 is

is one God, and one Mediator between God and Men, the Man Christ Jesus, who gave himself a Ransome for All: the Apostle tells us he was ordained a Preacher of this Doctrine, and that he spake the truth in Christ, and did not lye: but was a Teacher of the Gentiles in this Faith and Verity. But say these new Doctors, no such matter! By his revealed Will, it may be, God says so; but for all that, by his secret Will he intended otherwise, and that it should never be so. I cannot but wonder how they came to be so well acquainted with it? Besides this is a plain contradiction *in Adjecto*: for how is it secret, if it be revealed to them? and if it be a secret which he has reserved as his own purpose from Eternity, how dare they so openly proclaim it? Were it never so great an *Arcanum Imperii*, I am sure it ceases to be so after they once come to make a discovery of it, or but to surmise that they have, and they are but too prodigal in divulging of it far and wide. *Known to God are all his Works*, Act. 15. 18. *from the foundation of the world.* But as the Apostle says, *who hath known the* Rom. 11. 34. *Mind of the Lord, or who hath been of his*

S. Mat.
24. 26.
S. Mark
13. 32.

Rom. II.
33.

Privy Counsel? that is, in those secret affairs, the knowledge of which is his uncommunicable Prerogative, and which he hath reserved within his own peculiar Jurisdiction; from the knowledge of which, he has excluded not only Mortal Men, but even his own Son as a Man: *for of that Day knows no Man*, not the Son, but the Father. Which made an Apostle who had been in the third Heavens, break out into that Ecstasie of Wonder and Admiration; *O the depth of the Riches, both of the wisdom and Knowledge of God! How unsearchable are his Judicial Proceedings, and his ways past finding out!* Now whether we should believe God or Men, let them be Judges?

Rom. 3. 4.

BUT it is no matter, Let God say what he pleases, they are resolved to say what they will, and what may please their Party, and serve their Interest: and though the modest Apostle could say, *Let God be true and every Man a Liar*; they say, what we affirm is true. I dare not think, much less speak the consequence, though it follows most unavoidably from their confident and positive Assertion: for there is but one Truth no more than
one

one God : and of a flat downright Contradiction (as this is) one part must of Necessity be false.

HAVING by their excellent Talent at *Extempore* Prayer, left no scruple, but that they have the Spirit of God, and that being the Spirit which must lead all those that have it into all Truth ; the People are beforehand prepared to swallow down this Doctrine without any chewing or Examination : and in Truth as they have cook't it, it is the most delicate and agreeable Repast, to the Palates of those Souls who are so happy as to be treated at their Spiritual Entertainments. For having first laid down as a Positive, Infallible and Fundamental Truth, That God from all Eternity did Elect a Determinate Number to Salvation, and that this number is but small, for it is but a little Flock ; *Many are called, but few are Chosen or Elected* : the next thing they have to do, is to assure them who are their Disciples, that they are of this Happy Number, who have the Seal in their foreheads, and whose names are written in the Book of Life. Now the first step to this assurance is to use the
means

means, for Faith comes by hearing the Word of God ; though if this Doctrine of unconditional Decrees, be pursued to the uttermost, those means must be either unnecessary or nonsense, by being the Decreed Conditions of an unconditional Decree. Now these means, that is, this Soul-saving preaching is only to be found amongst them : Theirs is the Land of *Goshen*, where the Sun of Righteousness only shines, whilst all others are in Spiritual *Egypt*, and grope for the Truth, amidst such Darkness as may be felt ; and is next to the very Region of the Shadow of Death, and utter Darkness.

S. Mark
6. 20.

BUT they are too wary to rest here, or to build so weighty a Fabrick upon such a slender Foundation : they know that the impious *Herod* heard *S. John* the Baptist gladly, and did many things : And therefore before any one can be assured that he is of the Elect, though never so diligent a Hearer, that will not do, unless he be able to give an account of the exact time of his Conversion, and when it was that he was called of God and to God. The Signs of this Calling are Contrition, Compunction, or a Trouble

ble of Mind, arising from a sight of their lost condition, as they phrase it: And they who are able to inform them of the time of this Call, at such a Sermon, or such a Night after my first sleep (though they did but dream so, it is enough) the Lord was pleased to call me: All those who can do this are pronounced from the Infallible Chair, to be in a certain estate of Election, the Children and People of God; and after a time of probation (which were needless since they cannot fall away) they are solemnly initiated into their Church, and enter into a Promise never to return back again to the Tents of the Ungodly, which might as well be spared, if the rest of their Doctrine be true.

THIS alone were enough to ravish the hearts of those who do as firmly believe it as the Gospel, and to fill them with joy unspeakable and full of glory: But they have a Disert behind, which closes the Banquet far better than the *Egyptian* Deaths-Head; and that is this; That they who are once thus elected can never finally and totally fall away from Grace, so as to be in danger of Hell and Damna-

Rom. 11. 29. Damnation ; for the Calling and Gifts of God are without Repentance : Could they prove this, and that their Comment upon it were the true and genuine meaning of the Text ; this would be a happiness not inferiour to the joys of Heaven ; and which for my part I think is only reserved to compleat the Felicities of that blest place, where, and not before we arrive there, all fears, tears and dangers shall be wip't away.

THIS is their great *Diana*, not the Image which fell down from Heaven, but the Image of Heaven it self which they all worship ; and which brings them in such fair Revenues both Temporal and Spiritual (as they think) as out-does not only the poor hopes of *Demetrius*, and all his Fellow Craftsmen, but the Riches of both the *India's*, which are Dung and Dross in comparison of being thus certainly found in Christ : And no wonder then if it raises such Tumults, when it is opposed, or in danger of being lost.

THERE can be no Doctrine more pleasing to credulous and fanciful people, as most of their Disciples are ; and indeed so luscious is the high relish of it, that

that those who have once gotten a'say of it, are difficultly if ever perswaded to abandon it, or in comparison of it not to contemn and despise all others. But as it is thus infinitely pleasing above all the ⁴Fruits in the Garden, so like that treacherous Apple it is for that very Reason of all others the most pernicious, both to the Souls of men, the quiet of any Society, and the safety of any Government that dare oppose it.

I DO not intend to attempt a long and solemn Confutation of every particular; in regard it has already been sufficiently done, by the Pens of many great and learned Names: I will only therefore use a little of their own method, undermine the Foundation, and leave the rest of their prodigious *Babel* to ruine it self, by the weight and stress they have laid upon it.

AND if we can but break these counterfeit Seals, and erase these Marks, we shall cancel this false Pass-port to Heaven; and all those feigned Evidences to the blessed Inheritance of the Saints in Light; and all those ill grounded Joys which are built upon the Hopes of that
glorious

glorious Reversion will in an instant vanish, if once we can prove there is a flaw and crack in the supposed Title : And it may be the task will be so far from impossible, as not to prove difficult.

SHOULD we grant them their first Position, that there is but a small and determinate Number who are Elected, yet if we shew that their Touch-stone is false, and will not distinguish Gold from Brass, all the Virtue and Consolation, and that vain Joy in believing will immediately vanish, in all those who are not resolved with the strength of fancy and preposessed Imagination to supply the want of Reason : and for such we must commit them to Time and *Hellebore*, the Phyick of mad-Men for a Cure.

NOW their great and infallible sign of Election being a knowledg of the Time of their Conversion, accompanied with Compunction and Contrition, a sense of Sin, and sorrow for it ; It is almost impossible for any Person at one time or another, not to have experienc'd al this ; especially if they have ever met or been acquainted with Sicknes, Danger, or any remarkable afflictive Accidents: Or if they

they have formerly been gross and notorious sinners, as 'tis observed many amongst their Converts (especially of the frail Sex) have been: for sin will at one time or other throw off his gay Habit, and masquerading Jollity, and appear not only with its proper ugliness and deformity, but with the frightful attendants of Death, Judgement and Eternity, Tortures and Punishments of the most dreadful shapes that Imagination grounded upon Reason and a just Fear or a present expectation is able to invent. And there are few Spirits so flinty, but such black and fearful Apparitions will make a very strong impression upon: such as may easily produce all the fore-mentioned effects, and many more and greater.

BUT we will go further with them, and suppose all this conviction has been occasion'd by the Means, by hearing a sin-destroying, a heart-convincing Sermon, which has imprest guilt upon their Consciences, with the highest Aggravations, and greatest terrors. After all these sorrows and Agonies of Spirit, which they make the certain Indications of the new Birth, or Regeneration; nay, after open Confession,

Mat. 27.
3, 4.

feſſion, publick Repentance, and ſome-
thing beyond all that, the Perſon may
ſtill be in a ſtate of Reprobation. *Judas*
he repented, nay, his contrition and
conviction, his ſenſe, ſight, and ſorrow
for his ſin, was ſo great and ſtrong, that
he publickly confeſt he had ſinned
in betraying the Innocent Blood: Nay,
he went yet further than any of theſe
Men ever did, that I have heard of, for
he made reſtitution of what he had un-
lawfully gotten; he caſt down the dear
bought thirty pieces of Silver in the Tem-
ple before them all, and by his clearing
the Innocent, did endeavour to make
what reparation, for his Crime, he was
capable of; and yet thought not that e-
nough, for he went away and hanged
himſelf. I would not have any of them
follow him ſo far; though it is affirmed
ſome, driven by theſe deſperate Doctrines,
have; and 'tis a Miracle that many more
do not follow his Example. But for all
their Marks, I believe they have not ma-
ny of them read *Origen* (becauſe he is
one of the Fathers, who amongſt them
paſs for a Company of ſcandalous Popiſh-
ly affected old Gentlemen) nor will they
easily

easily be perswaded with him to allow *Judas* the benefit of his Clergy; or take him to be one of their number who shall be saved: and yet his Title to it, by all their Symptoms, is as fair as any they can make; and for all his being a *Felo de se*, being able to give so punctual an account of the time of his Call and Conversion, and there being an impossibility of final falling away from Grace; I cannot tell what way, by their own Doctrine, they will be able to exclude, even this Son of Perdition, from a certain share and Interest in Heaven.

BUT besides him I doubt not, but there are thousands who if they would ingenuously confess, have had great sorrows, strong convictions, and horrible Agonies of Mind, from the frightful apprehensions of Hell and Damnation, which are always terrible to the thoughts of Men. Nay, I do not question but they may have seriously repented, and made great resolutions, and some vigorous attempts towards amendment and Reformation in their Lives: who nevertheless, as *St. Peter*

*2 Pet. 2.
20, 21, 22.*

lutions of the World through the know-
I ledge

ledge of our Lord Jesus Christ, after they have known the Way of Righteousness, and tasted of the Powers of the World to come, have returned with the Dog to his Vomit again; and with the Sow that was washed to her wallowing in the Mire: which place, (if it be true, as I make no question but it is, and I hope they dare not deny) will in a moment blow up this curious train of Imaginations; That Repentance, Contrition, or a far greater progress towards Heaven, are infallible Marks of Election; or that there is an impossibility of final falling away from the Happy State of Grace.

C H A P. IX.

Of the great danger of this Doctrine as they apply it. First to themselves, it fills them with a groundless and false confidence of the goodness of their Spiritual Condition: makes it almost impossible to convince them by Reason or Scripture, though they live after the Flesh, in Hatred, Envy, Malice, Disobedience, &c. but that they have the Spirit, and live after

after the Spirit, and are new Creatures. It fills them with Pride, and Pharisaical contempt of others; puts them into Security, the most dangerous Condition a man can be in.

NOW could I make a Sermon like one of theirs, and run on to nineteenthly, Beloved, in shewing the Dangers of this Doctrine: but I have no Delign to wire-draw my application, as they usually have in theirs: I will therefore content my self to recount the Chief, from which the rest do almost naturally flow, and may be most easily conjectur'd.

FIRST, We will consider the Desperate Influences, this Doctrine has upon themselves.

SECONDLY, The Ill Consequences it has upon them, as they are Members of any Private Community, Hamlet, Village, Town or Corporation.

THIRDLY, The Dangerous Effects it has upon the Church.

LASTLY, The fatal and portentous Aspect it has upon the State and Civil Government.

WE will begin with the desperate Influences this Doctrine has upon themselves: Hereby, Poor Souls! (to use their own Word) they are in the greatest Danger of destroying themselves, and missing Eternal Salvation: to which certainly nothing can contribute more than an unwarranted Confidence and groundless security: When they cry Peace, Peace to themselves, then are Men in the greatest danger of suddain Destruction. They make not the least Question, but that they are of the Number of the precious Ones the Elect of God; and are sure that these Elect can never fall away from Grace; or be totally and finally divested of an undoubted Title to Heaven and Happiness: which Doctrine, however some of them in Words may deny, and all of them in their application do generally confute; yet does most unavoidably follow the other of absolute and unconditional Decrees; which all Dissenters in reality hold whilst they affirm themselves the only People of God, and all others Reprobates. And therefore in this assurance of their being the Chosen and Elect of God, they possess the greatest

est inward Peace and tranquillity imaginable: The Consideration of that Infinite Love of God, and his free and distinguishing Grace to call them, and pass by the rest of Mankind; this particular and undeserved favour, which they wholly monopolize and appropriate to themselves, begets in them a Reciprocal Love to God: for if God so loved them when they were Enemies, as to send his only begotten Son out of his Bosom, purposely to save and redeem only a few out of the whole Mass of Mankind in the World, of which few they are a part, when, in the mean time, he passes by Millions more Wise, Mighty, and Learned, without taking notice of them, or doing any thing for them, more than to harden their Hearts, that so he may take occasion to condemn them for refusing that Grace and Mercy, which by reason of his Previous Decree they could not possibly accept, How much then are these obliged to God for making such a difference? How ought they to love God? This Love still increases their confidence and security: they are therefore sure that this is the Hope which maketh not ashamed, which is

the Anchor of the Soul; because the Love of God is shed abroad in their Hearts: and at last, they arrive at such a certainty as will not permit them to have the least doubt, but that they are the Vessels who are chosen to Honour, who by this Grace are fitted for future Glory: this fills their Earthen Vessels brim full of Satisfaction, and a Joy, which upon all occasions runs over at their Mouths; and to which they will tell you, could you but once come to experience it, all other Comforts are far inferiour: Now they have sweet Communion and Fellowship with God; their Conversation is in Heaven; nay, Heaven and all that is good and great, stoops down to dwell with them. And thus these things, which are nothing but the pure Effects of this strong Imagination, that they are the Elect, are to them infallible Signs of their Election; and they think the Spirit bears Witness with their Spirits, that they are the Sons of God; by giving them this Joy in the Holy Ghost, and in believing: and so the Mother begets the Daughter, and the Daughter begets the Mother, like the Riddle of Ice and Water, *in infinitum*;

nitum ; a Simile not at all unfit for such a slippery and unstable Principle as is the Foundation of this their Perswasion. But the mischief is, that all that ever you can say or do, to represent unto them the danger they are in, signifies little or nothing, for they look upon you to be carnal, and not able to discern such spiritual affairs as this is.

BUT if you chance to tax them with Hypocrisie, which is but too common, you cannot do them a greater kindness ; for that convinces them beyond all other Arguments, and confirms them in the opinion of their own truth and sincerity, and that you are mistaken, since they know and do sensibly feel those real Effects of Joy and Pleasure, which you would perswade your self and them they do but counterfeit.

NAY further, they are so far from believing any body but themselves, that they will not believe the Scripture, if that would perswade them that they do not walk in the Spirit, or are not led by the Spirit ; or that they have not yet put off the Old Man, and the former vain Conversation, and crucified the Flesh,

and the lusts or desires and affections thereof.

Gal. 5. 19. CARRY them to that place of Saint Paul where he tells us, what are the lusts of the Flesh, and what are the fruits of the Spirit: Now, saith he, *the works of the flesh are manifest, Adultery, Fornication, Uncleanness, Lasciviousness, Idolatry, witchcraft, Murders, Drunkenness, Revelings, and such like*; all these they will tell you they have put off, and are become new men; and all this we must believe, because in the outside of their lives, they have quitted some scandalous and notorious sins which before they were guilty of; and have got an affected way of hard words, and talking about Religion, some austerities of life in which they think all sanctity consists, all which may be nothing but a Form or Fashion of Godliness; and in which they have not yet out-done many Heathens, who were strangers to Grace; and I am sure in their opinion shall be so to Heaven. But though they still live, and it may be more than ever, in the most notorious allowance, and daily practice of Hatreds, or Enmities, Variance, Emulations, Wrath, Strife,

Strife, Seditions, or Factions and Divisions, Heresies, Envyings, Murthers, if not of mens Persons, yet of their Fame and Reputation, which is as dear and tender as life; all this is nothing: Tell them as oft as you please, as the Apostle there says, *Of which things I have told you before, as also in times past, that they which do such things shall not inherit the Kingdom of God,* they will neither believe him nor you. Tell them as he does the *Corinthians*, that *whilst they are full of* 1 Cor. 3. 3. *strife, envyings, and divisions,* one of Paul, another of Apollos, one of this mans Congregation, another of that mans Church, *they are yet carnal*; they will laugh at you, but neither credit him nor you. Tell them, that they who resist the Supreme Magistrate, his Power and Authority, his Laws and subordinate Ministers of Justice, *shall receive to themselves damnation*; they will answer, they shall not, if they do it for Conscience sake; he says, *they must be subject for* Rom. 13. *Conscience sake*; they say they must not 2, 5. be subject, but ought to do as they do, and be disobedient: He tells them there is a necessity for it, *wherefore ye must needs*

needs be subject ; from a necessity founded upon Nature, Law, Reason, Policy, self-Interest, and Religion : they will reply there is no necessity ; nay, that it is a burthen and oppression to Good Men, Christian Liberty, and Tender Consciences. How true they are, may be a question : but it is none, whether they are not a sort of unmannerly Believers, thus to contradict an Apostle, nay all the twelve, and Christ too, if they say not what pleases them.

2 S. Pet.
2. 5.

TELL them they despise Governments, and therefore are presumptuous, self-will'd, such who are not afraid to speak Evil of Dignities, of the things they understand not, sporting or pleasing themselves with their own deceivings, or with deceiving themselves, and that for these things they shall utterly perish ; they will not believe it concerns them ; but though they are manifestly guilty of the Crimes, they will be ready to throw the punishment there or elsewhere mentioned upon your back.

S Jude 11.
Num. 16.

IF S. Jude tells them there is a Woe against them, and that they shall perish in the gain-saying of *Corab*, which was disobe-

disobedience too, and raising a Mutiny against *Moses* and *Aaron*, the Prince and the Priest, and by the same Arts and Ways which they use, telling them they took too much upon them, since all the People were holy, the Lords People, and had all, who were gifted, as good a right to Govern as *Moses*, and to be Priests and offer Incense as *Aaron*, pretending Abuses and Reformation, which has we see been the old Stratagem to lead on Rebellion; 'tis all one, they will no more believe you, than if you quoted the *Alchoran* to confute them. And thus in a confident assurance of Heaven and Everlasting Joys (which they think themselves assured of by virtue of their Election) they ride Post, (and there is hardly a possibility of stopping them) in the way that leads to everlasting misery and Damnation.

NOR is the Doctrine of the impossibility of their final falling away from Grace less dangerous than the former, of which it is indeed a necessary Branch, for hereby they receive encouragement to commit many lesser sins; and under the pretence of Failings, the imperfections
and

and frailties of Flesh and Blood, to pass over with a slight Repentance many wilful Offences ; and take any slight remorse, for a reconciliation with God : Who because they believe he will not suffer them to lye in sin, because they cannot dye in it, brings them to Repentance, and how slender soever it is, he will accept of it from these his particular Friends and Favourites : And thus they slightly heal their Wound, and with an imperfect Cure skin over that Hurt, which festers and gangrenes underneath, and is so much more dangerous, by how much the deeper it lyes, and they are less sensible of it. If this be not an Effect of this Doctrine, very frequent and common ; sure I am it may be, being the proper and natural Result of it ; and which as in the former does likewise compleat the Danger they are in, all Arguments are in vain that are employed to convince them of their Error.

I have read of a certain Page to a great Nobleman in *France*, who in the high Phrensie of a Fever fancied himself the King of *France* ; and during his pleasant *Delirium* was by his Lords Command

mand accordingly treated and humor'd : And I have heard of many Lunaticks and Melancholy Persons who have really fancied themselves to be mighty Monarchs : It were an easier task to induce those to believe the contrary, (for Time and Medicines have done that) than to perswade these men, that they are not certain Kings and Priests in Reversion ; though that latter is a Title they love so little, that it is a Question whether they will accept of any place in Heaven, if they cannot have it without that Name, which they profess to hate, and never use, but in derision of such who are so on Earth, and in the highest probability of being such hereafter in Heaven. But amongst all those who are upon Record in the Catalogue of distempered Brains, I know no Story that parallels their humour so exactly as his, who used to stand upon the *Pyraeum* or famous Port of *Athens*, and seeing the wealthy Merchants Ships arrive there from several places of the world, he wonderfully pleased himself with the belief that they were all his own ; all their rich Cargo's brought thither only for his use or pleasure, when in
truth

truth he had not the least share or property in any of them. So these men fondly think that God Almighty has stor'd up all the Treasures of his Wisdom, Riches, and Mercy only for them ; that he displays all his Goodness and Bounties upon the world for their sakes ; and so arrogantly do they ingross all, that they persuade themselves that Heaven, and all those inconceivable Pleasures, and unspeakable Glories were from all Eternity purely and solely intended and created for them.

T H E R E is so much pleasure in the enjoyment, and so little satisfaction in renouncing this Opinion ; that though it be but a mere Cloud, they will hug and embrace it, with that Ardor and those Passionate Transports, as if it were a real *Juno*, a Celestial Beauty ; and would some of them scarce be divorced from it but with their Lives ; which I am persuaded they would make no difficulty to quit, rather than the pleasing Dream ; and so much the more willingly, because they believe Death to be the Under-Sheriffe of Heaven who is to put them into immediate Possession of those dear Delights,

lights, those unexpressible Joys, which they do with so strong an Imagination phansie are there laid up for them in store.

AFTER all this I would not be thought to be of their Faith, who believe there are no such things as assurance of Heaven, Joy in believing, or Comfort of the Holy Ghost. I am very well satisfied that these are not Fictions, but the greatest and most certain Truths; and that there is a great possibility of enjoying a great Measure of them: But this Blessed Hope which is the Anchor of the Soul, must be fixed upon firm and solid Ground; otherwise it will in our greatest stress and necessity slip and come home to us, and indanger our Wrack upon the Rock of Desperation; and therefore, this Joy and Comfort must be built upon our Willing and Universal Obedience to all the Laws of God, and Commands of the Gospel; in desire, will, intention, and endeavour, which through Faith in the Merits of Christ, is onely able to fill the Devout and Pious Soul with those true Joys, and that Peace of God, which passeth all understanding: and this Universal
Obedi-

Obedience I am sure these Persons cannot justly pretend to, so long as they continue in that manifest, wilful disobedience to their Lawful Superiors both in Church and State, which is so plainly contrary to the Will and Positive Command of God.

BUT further, this Doctrine fills them with a spiritual Pride and Opinion of themselves, which makes them despise all others: and certainly is one true reason of their Separation, whilest though it may be their Words do not, yet their Actions speak it out plain enough in the Language of those in *Isaiah*; which said, *Stand by thy self, come not near to me, for I am holier than thou; these are a Smoak in my Nostrils, and a Fire that burneth all Day,* sayes God of these Pretenders to Holiness, and Breakers of Union in his Church: Good encouragements to separation! and to perswade this sort of men that they are in God's Favour, and his Elect and Chosen ones, he gives so good a Character of them, and that their Actions are so grateful to him. Sure they overlook this Text, or never soberly consider of it, or measure themselves by it; for
if

if they did, God Almighty would not have so many unrequired Pharisaical thanks from them, as I question not but he has, That they are not as other Men, so, or so; or even as this superstitious, idolatrous Church of *England* Man; who for all that, with his devout Litany, and humble *Lord have mercy upon me miserable Sinner*, is in the judgment of him who shall be Judge of the quick and the dead, like to go up to his House justified sooner than the boasting Pharisaical *Presbyterian* Separatist, notwithstanding the large self-justifying Inventory of his own Perfections and Performances. There are few but would be of my judgment in this particular, that these men are strangely puffed up with this wind Tympany of Pride, if they had but convers'd with them; and seen how big and swell'd they look with self-conceit; or if they had but heard them vilifie, lessen, and despise all others, upon whom the best their Charity can bestow is a little scornful Pity: Alas! poor Souls! they are in blindness, Errour, and Ignorance, and do not see those saving Truths which

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concern

concern their precious and immortal Souls, or their everlasting Peace and Welfare.

C H A P. X.

Of the ill Consequences this Doctrine has upon the private Communities where it comes. From hence proceeds a certain breach of Unity. No People so addicted to Debates, Envyings, Strife, Backbitings, whisperings, Slanders, condemning, censuring all who are not of their way to be Reprobate, as are the Separatists. Uncharitableness and Atheism hereby extremely propagated, they separate the dearest Friends, and by creeping into Houses, and beguiling silly Women, divide those whom God had joined together; they are curious busie-bodies in espying out the faults of all others; which they publish to make themselves appear the Elect, and all others Reprobates. All this is done to fit them to act upon the publick Theatre of the world which they practise in private Villages, or where ever they dwell.

FROM

FROM Themselves let us pass to their Neighbours; and there we shall see the ill consequences this Doctrine has upon them as they are Members of any Community or private Society of Men. Hereby the Unity of the Spirit, which is the Bond of Peace and Perfection, is utterly destroyed; and wheresoever this Doctrine once enters, there does immediately follow, as *S. Paul* says to his *Corinthians*, *Debates, Envyings, Wrath, Strifes, Back-bitings, whisperings, Swellings, Tumults*; innumerable disputes, great heats in Discourse, and coolings in Charity, strong arguings though weak Arguments, from these men of perverse minds, condemning, censuring, judging, reproving and reproaching all their Neighbours, who will not join with them, and by running into the same Excess of Spiritual Riots, unlawful Meetings, Conventicles, or Assemblies, under pretence of serving God, become new Men, as they believe, and speak themselves to be: all those who look not through their Opticks, are blind, the Wicked, and Reprobates. If for this

*Eph. 4. 3.**2 Cor. 12. 20.*

talkative and troublesome humour, any of their Neighbours reprove or rebuke them, presently it is because they know nothing of God or of goodness: If hereby they purchase the aversion of the Sober or more Judicious, the Prudent and ancient; who will tell them it was not so in their time; but there was more true love, faith and honesty, when there was less disputing about Religion; when men went all one way to the Church and Heaven, and that it was never a good world since they came into it; Oh! these are your formal Moral Men who are settled upon their Lees: and hereby they fortifie themselves in their Errours, because they know the world must hate them, which Hatred they make another infallible Sign of the true Church; and which is just such another as the former Mark of Persecution; and if one or both of these are true, all manner of Thieves, Robbers, Murderers, and combined Villains must undoubtedly be of their true Church; because they are hated of all men, except their Confederates; and justly persecuted for their contempt, and breaking of the Laws, as these men are,
who

who for all their fine pretences, are no less Malefactors nor less dangerous to the publick welfare of the State, than the other; and I am sure far more in one sense, because they are more numerous and of worse design: And whatever they may say, it is for that danger which the natural Principle of self-preservation teaches all men, it is for their doing so many ill Offices, setting Families and whole Towns together by the Ears, disturbing the peace and quiet of all their Neighbours; it is for these and such like uncharitable practices, that they deservedly pull those aversions upon themselves; and not as they vainly please themselves, for their being Religious, which those that see through them, and their Form of Godliness, to their wicked Intentions, say they cannot see any true Religion in them at all; and cannot hate them for what they are not guilty of.

NOR does this a little advance the increase of Atheism amongst us; and it may be, we need not seek much further, for the true Reason of the great and sensible Decay of Christian Piety in the present Age. I have known in some places

those who were of no particular Faction, nor had list'd themselves under the Standards of any Party, who yet forsook the assembling of themselves together at the Church, the Prayers, and Sacraments ; for which I could never hear them give any other account, but that it was impossible to know which was the right Way to Heaven or the true Religion, whilst so many different Opinions pretend with an equal Confidence that they are in the Right, and all others wrong : and this sort of People wanting both Will and Abilities to judge, are easily perswaded to dispencc with all Religious Performances, their natural inclinations having never very strongly bent them that Way : and should the succeeding Age make but as considerable a step towards Heathenism as the present has done, we should stand in need of a Second *Joseph of Arimathea*, to convert our Posterity to the Christian Faith, as 'tis said the first did our Ancestors.

NEITHER has this Infection seiz'd only upon the vulgar, but even those persons who have been able to fly from other Plagues have been surprized by this Contagion ;

Contagion; and possibly *Leviathan*, who is so much accused for debauching green heads, has not made so many *Profelytes* to Atheistical Principles amongst the tender and unsettled Minds of young Gentlemen, as the many Disputes and Uncertainties which of late have by our Dissenters been occasioned about which is the true Religion; where whilest every one boldly challenges the sole acquaintance with Truth, they come all at last to be suspected of Falshood; and amongst so many glistering and well set Counterfeits and Pebles, the true and inestimable Diamond, by the difficulty of discovery, is in danger to be mistaken, if not absolutely lost. And the young Gallant whilest he makes it his Pastime as much as Cock-fighting to set the Doctor of his Parish as he calls him, and a *Quaker*, *Anabaptist*, or *Presbyterian* into a dispute about Religion; though he phantasies the Rencounter very pleasant, and thereby gets a fine Scene of Divertisement, yet he certainly loses all that little good Opinion which before he had of Religion; and this together with his own loose inclinations, and the fashionable humour

of being irreligious, easily persuade him, that it is nothing but a fine Device of Politicians, to keep the lower part of the World in awe. Or if he has read the Poet, he believes him more than the Gospel, when he tells him — *Primus in Orbe Deos Timor fecit.* The Foundation of all Religion, was either Fear or Phancy. And are not these glorious discoveries occasion'd; and found out by this New Gospel Light?

B U T to proceed; these persons are always curious and inquisitive to find out the most secret Crimes of others amongst whom they live; and will never fail to publish that in the open street and upon the house top, which was done in a corner; and they are so far from the true Christian Way of private admonition directed by our Saviour, that without waiting for Reformation by those Degrees they proceed immediately to a *Dic Ecclesiæ*, and tell it to their Church upon the first discovery.

L I K E the wily Serpent they do commonly begin the Temptation with the Woman, as being the weaker vessel, yet having a strong Ascendant and influence

ence upon the Husband: and hereby do not rarely verifie the Apostles prediction, when they creep into houses, and lead Captive silly Women, laden with Sins, led away with divers Lusts: and it is the common opinion, that it is not impossible to find amongst their Converts, more Women who either are or have been of ill, or at least suspected Fame, than in many other places which go under a harder Censure. But the good Woman becoming a New Creature, religiously cheats her husband to help to maintain the Speaker; the Man first suspects, and after a little Time discovers the Intrigue of his Wifes paying for this new invented Leachery of her Ears, and as well he may, is not a little angry or displeased at it. She tires him with perpetual Lectures, Repetitions, Admonitions and Importunities; which makes his House or Shop uneasie to him, and either does or very probably may induce him to seek more agreeable Conversation abroad; and whilst he in-deavours to avoid her *continual dropping in a rainy Day*, as the wise man calls the Persecutions of a Contentious Woman, by chusing such places and persons
for

for his Divertisement, he may endanger the Ruine of his Soul, Body, and Estate. And surely next to the debauching a Woman into forbidden Embraces, I think this alienating of those two, whom God hath made one, and no person has power to put asunder either in Body or Mind, is a displeasure that must needs be the most sensible Affliction to both Parties, and so much the more, if formerly there has been an entire Love and kindness; when they shall come to be so far estranged as to live in perpetual jarrs and discords; and whilest they both strive to save the others Soul, run a manifest hazzard of losing both; and do most certainly lose one of the greatest designs and satisfactions of Marriage, which is, that they may be mutual helps and comforts one to another. The Heathen Poet could have taught them better Doctrine where he tells them.

*Fœlices ter & amplius
 Queis irrupta tenet Copula
 Nec malis divulgata Querimoniis.*

And St. Peter tells the good Women the way to convert their Heathen Husbands

bands is by their chaste Conversation coupled with fear to offend them, and not by perpetual ingrateful Curtain Lectures.

THE wise King tells us, *a Tale-bearer maketh strife; and a whisperer separateth chiefest Friends.* And with these Talents they do so abound, that the Coffee-Houses are not better stor'd with News, especially what may advance the Defamation of all those, from the highest to the lowest, that are not of their Way, or do oppose them. But above all, their aspersions are thrown upon their Lawful Minister, if possible to make him odious to the People, which they know if they can effect, it will be no hard matter to bring them into their Confederacy. And having left him, because he will not leave the Church and his Duty, nor forswear himself to please them, that they may appear to have some Reason too for their deserting of him, they will not stick to vilifie, contemn, despise, defame, and scandalize, by all the wayes they can invent, true or false, it matters not: and herein their cunning is not less than their malice;

Prov. 26.
20. 16.
c. 28.

malice; one blow at the Root, being worth a hundred at the Leaves, or Branches: and rather than fail, where nothing else is to be had, they will content themselves with ridiculous Improbabilities. A Clergy-man of my acquaintance being call'd up to *London* upon the dispatch of some emergent and important affairs of his; having, it seems, nothing to fix upon him besides, they reported that during his stay there, he had his Pocket pick't at the Play-house, of a considerable Sum of Money; which was, as they would have People believe, a most remarkable Judgment upon him for his Vanity; but a far greater untruth, he having (as he solemnly protested to me) never had that common piece of ill Fortune at *London*, or any where else in all his Life; nor for seven Years before having seen a Play; though he thinks it far better, and more lawful, than one of their Conventicles, where the Teacher picks the Money out of their Pockets, all their Duty, Loyalty, and Allegiance out of their Hearts; and if they do not in time repent, they are in the greatest danger

danger of having the Devil pick their Souls out of their Bodies.

IT were endless to recount all the disturbances they make wherever they come: and this being but the Prologue to greater Mischiefs and Inconveniences, we will proceed to them; though to keep their Hands in ure, they are like the Gentlemans Servant, who being observed by his Master to be so light-finger'd that he never went any whither, but he stole something before he came away; he gave him a strict Charge not to meddle with any thing at a House whither he was going to make a Visit; at his coming away, the Fellow took up a handful of the Rushes, with which the Hall was strow'd, and put into his Pocket; and his Master demanding why he did so, he made answer, it was to keep his hand in ure. So these Men will play at small Games, Heads and Points, in their own Parish, rather than stand out: and first grow well acquainted with making Parties, Divisions, and little Mutinies, in the Town where they live, that so they may be perfect at the Trade;
and

and fit to set up, and Act their Parts of the Tragedy their Masters are composing, as soon as it is ready to appear upon the Publick Theater of the World. In a word, they are intimately acquainted with the Jesuites Maxim, which they use against the Protestants, *Fortiter calumniare, aliquid habebit*: thus Englist, by a certain Lady, who was wont to use, and give, this devilish Counsel to such as complain'd to her of any affront or injury they knew not well how to revenge, Defame 'em, Defame 'em, some Body will believe it: and whose Disciples, and Followers they are, and what designs they have, we may soon know, if we call to mind, that it was the advice of their great Masters, when they were to draw up a Charge against the most innocent King *Charles* the first, Let us blacken him, by all means, let us blacken him; which they did to purpose, till their Cruelty gave him the Coronation Robes for Heaven, dy'd in the pure Scarlet of his own Blood. Nor do these of the Nursery ever fail to put the Doctrine in Practice; and all this they think

think they may do, and that it is good and justifiable, being only against the Wicked, who are God's (because their) Enemies: And that hereby they may make them appear such; and manifest that they only are the Godly and Elect, and all others Reprobates.

BUT these are but slender attempts, and only in order to their Grand Design of Religiously subverting both the Church and State: which let them protest never so much against, and pretend themselves never so innocent of any such Intentions, I shall never be able to believe but they do design. Others may do as they think fit. But if I meet a Man at *Ware* going towards *London*, I shall conclude that to be the Place whither he designs his Journey, though he tells me he is travelling towards *York*: which if I were not well acquainted with the Roads, I might otherwise be apt enough to credit; especially if I tell him he is mistaken, and must turn back again; and I find he intends to deceive me, telling me, I am mistaken, and that he is in the Right way; and his Wits too;
and

and knows, better than I can direct him, whither he is going; which is the exact humour of all these Barge-Saints, who tugg so hard at the Oars of Reformation, and constantly Row one Way and look another.

C H A P.

C H A P. XI.

Of the Wicked Design they have, by the strength of this Doctrine to overthrow the present Church and its Government. Which, by their pretending to be the Elect who Worship God in Spirit and Truth, they endeavour to make unlawful and Antichristian. This Doctrine contrary to Gods promise to be with his Church to the End of the World; and derogatorie to his Honor. Of the false aspersions they secretly cast upon the Church, and the publique Service of God. Of the inconvenience of arguing with them; and the advantages they make thereof. Their impudence in boasting themselves and arguments invincible. Of their dislike of Places of publique Worship; of the treatment they met with in the times of their Power, the house of Prayer made a Den of Theeves. Of their inveterate Hatred against Bishops and the Liturgie. Of the dangerous Tenent they maintain, that all People, Princes and Magistrates are bound to pull down Anti-
M christ

christ *which with them is* Episcopacy; and that if Princes will not, the People may if they can get the Power into their hands. Which makes them graspe continually at Dominion.

LET us now come to examine the dangerous effects this *Doctrine* has upon the *Church*: and how industriously, secretly, and with an unwearied and restless constancy they undermine its *Foundations*; and with all their Power mightily endeavour to overturn it. And wisely they do like their Predecessors make their attack upon that quarter of the *Government* which is most defenceless, and unarmed, and by Ruining which they formerly gain'd the Town. Now that they do really design this, is apparent from the *New Model of Church-Government* which they would introduce, and impose upon the *Christian World*, as the only true and *Evangelical way*, warrant-ed by the *Word of God*: and for the Establishment of which, they have so often drawn the *Sword* in *Scotland*, and *England*. For the very design of building a new house in the same Place, necessarily

cessarily implyes the pulling down of the *Old* one, as being decayed, useles and inconvenient.

Does not this new invention of theirs extreamly conduce to the Glory of the only *Wise God*? and confirm the *Truth* of his *Promises*, that he would be with his *Church* to the *End* of the *World*; and that the *Gates* of *Hell* should not prevail against it? When from the very time of his *Ascension* (if we will believe them) for fifteen *hundred years*, and upwards he never thought more of it. For sure if he had, he would never have suffered *Antichrist* to rule in it so long: and in all that time never reveal what was his *Positive Will* and *Pleasure* in the way of his *publique Worship* and *Service*, till this new *Apostle-Fishermen* found it out in the *Lake* of *Geneva*, or in that other *Lake* which has no *Bottom*, which by the fire and *Brimstone* with which it has set the *World* in *Flames*, one would be apt to *Gness*; and that it came from the *Angel* of the bottomless *Pit* whose name is in the *Hebrew* *Abaddon*, but in the *Greek* *Tongue* hath his name *Apollyon*, and in the *English* the *Destroyer*, and some will

Rev. 9. 11.

be ready to interpret it the *Presbyterian*. They may talk what they will of the *Mystery of Iniquity* (which with them is *Episcopal Government* and the *Church-Hierarchy*) which begun they say to work so Early: I am sure, the woful *Experience* of the greatest part of *Europe*, especially *England*, can sadly testify that their way is the *Abomination of Desolation*; or that which makes *Desolate* wherever it comes, which they would set up in the *Holy Place*, or in the *Place* of the *Holy Church*.

But the thing is certain: for they are the *Elect People* of *God*, who were predestinated from all *Eternity* to be so, and therefore the true *Church*: and if so; all others must be *False*. And to make this manifest and apparent; having neither* *Reason*, *Antiquity* nor *Scripture* to assist them, they are resolved to be their own *Friends*; and since *Fathers*, *Councils*, and *Scriptures* are all *Partial*, because the writings of *Bishops* in their own *Cause*; they can do the *Work* without them. And though *St. Peter* tells them no prophecy of *Scripture* is of private interpretation, and they are yet but *Private* men, and
I hope

* unless, a
stat pro-
ratione
Voluntas.

St. Pet. 2.
Ep. 1 Cap.
20. v.

I hope will never be other: Yet will they put them upon the *Rack* of their *private Interpretations* (and the prophesie of the *Revelations*, for all the *Curse* at the End of it, more then any other) till they *wrest* and *Extort* a confession from them, that *Episcopacy* is *Babylon*, &c. that is, such a sence as may advance their own *Designs* & it is to be feared *Damnation*; since the same *Apostle* tells us all those do, who are unlearned, unstable, or unfixed 2 Eph. St. Pet. 1. 12. v. in the truth, as he uses the *Word*; which does exactly correspond with the humor of these people, who after they have once left the *Church*, roul from one *Opinion* to another, and are driven about with every new *Wind of Doctrine*, and truly let them but alone, and they want neither *Skill* nor *Will* to accomplish these and far more difficult *Enterprises*.

In *General* therefore they perswade all *Men* every where, that the present *Visible Church* is *Antichristian*, and *Popish*: a thing strangely made up of outward *Pompe* and *Splendor*; *Formality*, *Ceremonies* and *Will-worship*, the *Inventions*, *Traditions* and *Commandments* of *Men*, not at all agreeable to the *Word of God*; or

the naked and *Primitive Purity* and simplicity of the *Gospel*, and the *Truth* as it is in *Jesus*.

These Controversies have been so learnedly debated; and they have been so often baffled in all they could say for themselves, that I know no *Plea* that has been left them, except *Conscience*, (which they will not part with) though most people from their *Actions* Judge if they have any it is an *Evil Conscience*, and of the largest size in the *World*. Though the plain truth is, the thing which they call *Conscience*, is commonly known and called by the name of *Wilfulness* in *Opinion*; And is just like the *Mother Viper*, which when her young Brood are hunted and in *Danger*, opens her *mouth*, and there secures them, and it may be mortally stings the pursuers. I will not therefore repeat the *Combate*; since they can never be so often thrown to the ground, but like the *Gyant Antæus*, they rise again and gather strength by their frequent foils. And (though I would not have any one think I have an intention by what I say to put my self into the number of those *Worthies*) I am perswaded, by the repeated victories which

which the *Champions* of *Truth* have so often gained over them these vanquished become victors; and the great *Condescensions* of so many Famous and Learned *Cheistians* as have undertaken to confute them, and have really done it, has rendered them more considerable amongst the *Vulgar* than all their own Abilities put together could have done: For Ignorant and credulous People must of necessity believe, that they are some body, and that there is something more than *Ordinary* of truth in their *Opinions*; which emboldens them to affront *Authority*, and to have the Courage to measure their *Weapons* with the most *Famous* and *Learned* Persons of the *Age*. And by these *Combates*, these *Triflers* purchase a real *Victory* of *Honour* and *Reputation*, and triumph in their being defeated by such glorious *Armes*.

And here it will not be amiss to inform all people of one of their *Stratagems*, which never fails them, nor they *vide* their
to make use of it: amongst the credulous Reports of
Company of their Friends, Followers the Con-
and *Disciples*, they alwayes boast them- ferences at
selves *Invincible*; and tell them that such *Hampton*
Court be-
fore King
and *James*.

and such with whom they disputed were not able to resist the Wisdome and Spirit by which they spake: and though they will own their *Weaknesses*, yet will they glory in the pretended *Victory* of the *Truth*. And by disclaiming their own *Interest* in these great *Atchievements*, and ascribing it all to God, who hath chosen the *Weak* and contemptible things to confound the *Great* and *Wise*; they still advance their *Reputation* as being the particular Favourites of *Heaven*, and the only *Instruments* which *God* is pleased to make use of, to carry on his *Work*, his great *Work*; which appears so much more his own wonderful doing, by how much the *Means* he imployes in it are despicable and unlikely to *Effect* it. And hereby they insinuate and wind themselves into the esteem and admiration of their *Party*: though others who observe them thus cunningly crawling upon their bellies with a seeming humility, think it discovers in them more of the subtle *Serpent*, than of the innocent *Dove*.

But to go on, they will not be contented with *Generals*, but their attempts descend to particulars; and therefore, as
if

if they meant to fulfil the prediction of our *Saviour* against the *Jewish Temple*, upon the present *Church*; there is not one stone from the Foundation to the highest *Pinacle*, which they would leave upon another, or do not endeavour to throw down: Not the *Porch* that is called *Beautiful*, nor the *Altar* (sacred in all places, *Ages*, and amongst all *Nations* and *Religions* except the *Turkes*) can escape their *Zealous Rage* and *Holy* fury. Their secret practices and aims are levell'd at *All*; *Root* and *Branch* is the *Word* of *Ecclesiastical* Places, *Persons* and *Performances*.

Asto their dislike of Places, that is not so General; and I question not, but if they and their *Appennages* were converted to their use, and sanctified by the *Word* and *Prayer*, (for they must not be *Consecrated*, because that is a *Popish Word* and *Ceremony*) they could dispense with any of them, except the *Cathedrals*: which so long as they stand will put the *World* in mind of *Bishops*, their true and *Ancient Possessors*. But yet some *Dissenters* who are no *Steeple-house Quakers*, will speak most contemptuously of the *Church of God* which is the *House of God*. ^{1 Tim. 3:}

Nor

Nor indeed do any of them believe there is any such thing in them as a *Relative Holiness*, though *God* tells them there is, when he commanded *Moses* to put off his *Shoos* from off his Feet, for the Place whereon he stood was *Holy Ground*. And
 Ex. 3. 5. many Ornaments and *Vestments* dedicated to his service are called *Holy*: As
 Ex. 29. 6. the *Holy Crown* or *Mitre* for the high-
 Lev. 16. 4. *Priest*, the holy Linnen *Coat*, and holy
 Ezech. 4. Chambers where they laid these *Holy*
 14. things. But these *Men* are not under *Law*, but under *Grace*. As if the great *Obligations* of the *Gospel*, were intended to set us free from that respect we owe unto *Almighty God*. Whereas common reason will tell us they ought rather to increase and augment it. And I know not what is, if this be not (as *St. Peter* sayes) an abusing of *Christian freedom*, and using it for a *Cloak of Maliciousness*; As all those persons do who will not submit themselves to *Government*, and by *Obedience Honour* the *King*, which is the way to shew that they fear *God*. How little fear or respect they have for either is but too plain. What will they say to you of the houses of *God*; are they any more

1 St. Pet. 2.
 Cap. 13.
 14, 15, 16.

more than other *Places*, Heaps of *Wood* and *Stones*? they are sorry that they are not Heaps of *Rubbish* too. Were they not all built by *Papists*, in the times of *Suprestition*, *Blindness* and *Ignorance*? But some of them will yet go further, and can afford them no better *Title*, they are the *High Places*, the* *Publick*, & the *Places* of *Idolatrie*. One of these *Venerable Men*, riding not long ago near a *Cathedral* of this *Nation*, took occasion at the next *Meeting*

* A pretty witty new name for a Church, it is to be thought from the *Publicans* and *Sinners* that resort to it. Oh the happy *Inventions* of some *Men*!

(whither he was going to hold forth) to speak to this *Effect*, if not these *Words*: Beloved as I came hither, I saw that place of *Idolatrie*, (naming the *Cathedral*) Ah! poor Souls! thought I with my self, that live in that place of *Superstition*, what will become of you? but you my friends are not in darkness, but under the precious *Sunshine* of the *Gospel-Light*. And so he went on.

A pitiful man I warrant him.

And in truth the treatment which these *Sacred* and *Venerable Places* met with in the time of their *Empire*, is sufficient to convince us of that respect and kindness they have for them. Our *Lord* upbraids the

the Wicked *Jews*, for making the House of God (which was to be a *House of Prayer* for all *Nations*) a *Den of Theeves*, and a house of *Merchandize*; what may we then think of those *Men*, who once made *St Pauls*, (whose very *Ruins* are one of the *Wonders* of the *World*) not only a publique *Exchange*, and a *Den of Theeves*, but of *Murderers*? a stable for *Horses*, far more innocent *Beasts*, and less *Brutish* than their *Riders*, and if ever there were *Hippocentaurs* in the *World* it was they, for the *Horse* and *Man* were both of a piece.

It were a pretty Subject for a *Romance* (and so great was the impiety, that future *Ages* will scarcely believe it any other) to relate the *Pious Adventures* of the *Knights Errant* of those dayes; what fierce *Battels* they had with the painted *Glass Windows*, with *Christ* and his twelve *Apostles*, the *Saints* and *Martyrs*. Wherever they met with them they were sure to suffer in *Effigie*. How many right *Doughty Knights* they overthrew, and kill'd over and over, after they had been dead some *Ages*! only because their *Superstitious Marbles*, were in the *Idolatrous* posture

posture of Kneeling, and more certainly Praying to some *Popish* Saint in the neighbouring window: In vain was it that they had taken *Sanctuary* in those *Holy Places*; they could not protect themselves; nor be at rest till by their looking like *Skeletons*, they gave an ample testimony to all that saw them, that they were *Dead*, and as they thought beyond the hopes of a *Resurrection*; though God be praised, in that particular they were no true *Prophets*, and we have seen those dry *Bones* live and flourish again. *Long* may they do so! *Long* live and flourish! And here I cannot omit a pleasant passage which happened at a place where *Ireton* had his *Quarters* in the late times, and which I have since seen; In his zeal against Images, at the *Church* whose windows were very *Beautiful*, he made all the twelve *Apostles* and many other *Saints* suffer a second *Martyrdome*, only the *Picture* of the old *Dragon* vomiting the *Flames* of *Hell* out of his *Mouth*, was spared, and for old acquaintance left intire, and undefaced; which was then by the *Inhabitants* taken notice of, and who was his *Saint*; not without

without applying the proverb, *Like to Like*, quoth the *Devil* to the *Collier*.

But had these *Men* power, I am satisfied they could make good use of the *Places*, even the same that *Judas* would have had made of the precious *Oyntment*,
 Jo. 12. 5. sell them & give them to the *Poor*: and tis easie to guess who those are; for though
 Rom. 2. 22. they abhor *Idols*, as they account these *places*, yet they think it no *Sin* to commit *Sacrilege*: and we may remember, that some of the *Cathedrals* were once exposed to *Sale*; though as it was observed, the gains the purchasers made of their *Bargains* was like *Aurum Tholosanum*, which made all those who had it die *Beggars* and miserable.

But the *Persons* are their greatest *Eye-fore*, being (as they complain) *Goads* in their *Sides* and *Thorns* in their *Eyes*; the *Houses* and *Inheritance* might do them good, if the present owners were but dispossessed of them: and at this they strike fair, whilest they perswade the *People* all they can, that the present *Office* of a *Bishop*, as it is in use in the *Church of England*, is a mere humane invention: That by the *Bible*, *Bishops* and *Presbyters* are all
 one;

one : That they Lord it over the Flock of *Christ* ; and that their *Authority* which with so much *Rigor* they Exercise over the Church of God, and especially over tender *Consciences*, and good *Men*, is a mere *Tyrannical Usurpation* upon the *Liberties* of their fellow-Labourers in the *Gospel*. They are not altogether so busie upon this *Theme* in *Publique*, as formerly they were, when their Tongues were their own, and there was no *Lord* over them; not so much as *Sovereign Lord*, or *Lord Bishop* to restrain them, which were brave *Days* of *Liberty* indeed : But I make no *Question*, but they ply it in *Private*; and I am the apter to believe it, because the unwary now and then blab it out. And it was but the other day that one of this *Tribe*, a little heated with discourse, could say before a great many Persons of a contrary Judgment to his, *What ?* do you think the *Bishops* fit to govern the *Church* ? undoubtedly He did not, nor do any of them: and had not his fear pull'd him by the sleeve, and given a check to his overforward Tongue, no doubt but he would have produced all the strong
Reasons

Reasons of the *Cabal* for the proving of the *Negative*. And this I dare confidently affirm, that there is not one in a hundred of them who have drunk of this *Poison*, but hate the present *Office*, if not the *Person* of a *Bishop*; who may have done them much Good, but never any *Injury*, and possibly one whom they never saw in all their *Lives*.

Did the Commons of *England* understand what great *Immunities* and *Privileges* they possess, by the persuasions, and powerful influences of some former *Bishops* upon our *Kings* and the *Laws*, they would find that they have a great deal of *Reason* to *Love* and *Honour* the present *Bishops* for the sake of their *Predecessors*.

My *Design* being not so much to pretend to the full Determination of *Controversies*, as to discover the *secret* practices of these dangerous *People*: I will not undertake the *Quarrel*, nor undervalue those *Reverend Fathers* of the *Church*, by taking up the *Gantlet* for them; lest under the pretence of doing them *Justice*, by my ill *Managery* of so great and good a Cause, I might affront and injure both
them

them and it. I was alwayes of the *Opinion*, that every man is not a fit *Combatant* for all *Truths*: and I have not yet shaken hands with that *Modesty* which hitherto has made me esteem my self of their *Number*, who may want *Ability*, rather than *Will* or *Courage* to do them service. And indeed as they are sufficiently able, without calling *Auxiliaries* to their assistance they have already several of them vindicated their own *Cause*, *Office*, *Institution*, *Succession*, and whatever does concern them, so learnedly, fully and *Effectually*, that it were but to light a *Candle* to the *Sun*, for me to go about it.

Leaving them therefore to the *Management* of their own *Affairs*, let us return to our *Propose*: and having heard what are the *Opinions* of these *Dissenters*, concerning the *Places* and *Persons*; we now come to take their *Sence* of our *Ecclesiastical* Performances: for which we shall find they have as little kindness or *Charity* as for the former.

All the *Ceremonies* of the *Church* which they tell the *People* are with us the greatest part, if not the *All* of our *Worship*,

ship, are far from that *Spirit* and *Truth*, which *God* seeks for in all those *Worshippers* that he approves. That they are no where *Warranted* in the *Word* of *God*, and therefore unlawful. The *Surplice* and other *Vestments*, (badges of *Innocence*, and distinctions of *Degrees*, or *Office*,) are *Rags* of *Rome*. Bowing at the *Name* of *Jesus* flat *Idolatry*: kneeling at the *Sacrament* the same: The *Cross* after *Baptism*, a vain and foolish piece of *Superstition*, and a *Relique* of the *Popish* *Crossing*. In short, the whole *Book* of *Common Prayer*, &c. A dull dead *Letter*, formal, having not the *Power* or *Spirit* of *Devotion*: nothing but a translation of the *Mass-book* into *English*. Full of *frivolous stuff, mere *Porridge*, and I know not what, for there is nothing that may render the service of the *Church* contemptible or *Odious* which they will stick to say of it; and in so doing persuade us they do their *Duty*, and *God* good *Service*.

*Thank
calvin for
his *Tolera-
biles in-
prie*.

How far they have successfully advanced in this *Wicked Design* is but too Evident, by the General neglect of *People* in repairing to the *Church*, on the *Holy Fasts*

Fasts and Festival Dayes. Though they are enjoyned by the *Statute Laws* of the *Land* to be kept *Holy*; as well as Anno quarto & quinto Ed. Sex. ti. 3. by the *Command* of the *Church*. And by which all people are enjoyned to resort to their *Parish-Churches*, to hear *Divine Service*, and to joyn in an unanimous and *Uniform Worship* of *God*. Nor will they come to *Church* on the *Lords Day* in the afternoons, when they have no pretence of the hindrance of their *Secular Affairs*; if there be only *Prayers* and *Catechizing*, but not a *Sermon*, which as hereafter shall be shewn, is made the *Essential part* of all *Religion*. Anno. 1. Eliz. st. 2. Anno. 23. Eliz. st. 1.

Now all these Waters of *Marah* spring from the same *Fountain*. The *Doctrine* of their being the *Elect*, and only people of *God*. For if they be, theirs is the right way of *Worship* and all others false and vain. But that they are the *Elect* you have already heard; and what infallible *Marks* their *Teachers* have given them; and more than all that, have told them that undoubtedly they are: which likewise has been confirmed unto them, by the *Testimony* of the *Spirit* helping them to *pray*, and filling them with

Love, and Joy in believing. And if ours be false *ways*, and *Will-worship*, such as keep men in Error and Ignorance, Blindness, Formality and *Superstition*, such as will certainly bring them to *Hell*; ought they not think you, to promote *Gods Glory* (and their own) by pulling down the *Kingdome of Antichrist*, and destroying the *Brazen Serpent*, when it is abused to *Idolatry*? Undoubtedly they think it is their *Duty*; and not only theirs, but the *Duty* of all *Magistrates*, *Kings* and *Princes* of the *Earth*, who are bound to endeavour it; to hate the great Whore of *Babylon* and to burn her with fire: and if they will not be so wise to receive this *Instruction* from them; and so learned as to put this in *Execution*, the *people* may (if they can get *power*) nay must endeavour it, with or against their *Wills*; for the *Work* is the *Lords*, and *Cursed* be he that doth the *Work* of the *Lord* negligently, and *Cursed* be he, that keepeth back his sword from *Blood*. which is the true *Chain* of their desperate *Opinions* and *Practices*: A most admirable *Sorites*, to prove *Rebellions* not only *Lawful* but *Necessary*; and

Jer. 48.
10.

and which you see is forceably back't with abused *Scripture*.

Thus one *Error* in the *Foundation*, multiplies into a thousand; and contrary to the *Rules* of *Architecture*, is like an inverted Pyramid, the higher it rises the wider it spreads; and one mistake in a *Principle*, is the *Parent* of innumerable in the *Practice*. I will conclude this particular, with the following *Apologue*, and leave the Application of it to every mans *pleasure*.

A certain Husbandman having in his *Plantation* a *Vine*, it grew wonderfully, and did produce great plenty of incomparable Clusters, and of a most delicate tast: some of his wise neighbours coming to see his *Plantation*; and perceiving the Shoots and Branches so *Luxuriant*, they gave him advice to crop and prune it, and to take off most of the largest and fairest leaves; telling him that the *Plant* spent it self too much that *way*, and that all the good they did, was but to make a little unnecessary Flourish, which might well be spared; that their Beauty or Shade, could not make a recompence for the injury they did in drawing away

such abundance of the sapp and moisture from the Root, whereby they hindred its Fruit, robbing it in great measure of the juicy nourishment. Upon tryal the Experiment does not succede; the Fruit proves neither so fair, plentiful, nor of that grateful flavour as formerly it used to do. But to give him assistance in his design, the following *Year* he spies upon one of the *Branches* a fine wrought Webb, charged only with a few little tender Eggs: his Curiosity and Ignorance of what it was tempted him to let them alone; and to see what they would come to. The heat of the Sun in a short time discloses a brood of most curiously variegated Catterpillers, the honest man finds them still lodged in their cunning inclosure, admires their *Beauty* and many-colour'd natural *Ammel*; and thus argues with himself: Sure these *Worms* can do my *Vine* no hurt, they look so finely and feel so soft: which arguments prevail with him not to disturb, much less destroy them; Before he thought any more of them, or look't again, they had overspread his *Vine* and devoured all the *Leaves*; and had left the tender fruit

fruit naked and bare; which being thereby exposed to the scorching Sun, the unkindness of the Winds and Weather, in a little time parch'd and dwindled quite away: and if he had not used much industry he had utterly lost his delicate *Plant*. Which for all his care and pains, did not yet in several *Years* recover the damage it had sustained by these pretty filken *Guests*. You need make no *Question*, but for ever after he knew them again at first sight; and as soon as ever he spied a *Webb* but beginning to be spun upon his *Vine* he gave it a speedy *Dispatch*.

C H A P. XII.

*Of the Desperate influences this Doctrine has upon the State and Civil Government. This Amazon Fury bred in Rebellion, and ever since nurs'd up with blood, proved from our own and all Europes sad Experience. This Doctrine inclines men to Aristocracy, or the Government of a Common wealth. Of the little kindness they have for Monarchy.

chy. *Salus Populi Suprema Lex, their fundamental Principle of Government; abused to persuade Men that the Peoples Election and approbation are necessary Titles to a Crown. That a King is Major Singulis, Minor Universis, and may be deposed and punished by the People, proved from their practice. The great Encouragement it gives to Rebellion, and Courage to Rebels. The same Doctrine of Fatality taught by Mahomet to inspire the Turks with Courage against the Christians.*

LET us now see whether these *Principles* render them better *Subjects* to the *State* than *Sons* to the *Church*? And I am afraid, we shall find them as prejudicial to the safety of the one, as to the *Peace* and *Tranquillity* of the other.

If it be rational to argue from *Effects* to *Causes*, we shall need no other *Demonstration*, to assure us of the *Dangerous* natures of these *Men* and *Opinions*, than the known and undeniable matters of *Fact*, so largely treated of in the *History of Presbytery*. Wherein is fully shewn the *Original, Rise and growth* of this pernicious

icious *Doctrine*, the *Mother* of all those *Younger Sects Factions* and *Divisions* amongst us in matters of *Religion*.

It was begotten, born, and nur't up at *Geneva* in *Rebellion*: and from thence this *Amazon Lady*, this *Penthesilea* Ducit Amazoni- *furens*, march't attended with *Fire* and *Sword*, *Ruine* call'd *Reformation* in the *Van*, and *Desolation* in the *Rear*; dum Lunatis agmina Peltis, through the greatest Part of *Europe* over *lea furens,* a *Red Sea* of *Blood* as well as *Salt Water* mediisque in millibus ardet. into *Scotland*, and from thence with the *Directory* in one hand, and the *Sword* in the other, a *Solemn League and Covenant*, as smooth as *Oyl* in her mouth, when drawn *Swords War* and *Rebellion* were in her *Heart*, she came along with the *Northern Army* into *England*; and there spent her force and fury, (and I hope her last and dying Efforts) upon these *Miserable Nations*. So that one may truly say of this *Doctrine* as the *Poet* does of *Comets*.

Nunquam in terris spectatu impune Cometes.

This new *Light* of the *Gospel*, how bright and shining soever, was a portentous

tentous *Blasing-star*, which did not only preface, but wherever its dreadful *Beams* displaid their *Malignant Influences*, it did produce *Sedition and Rebellion, Murther and Sacriledge, Desolation and Destruction, Ruine and Confusion*: The consideration of which dismal *Revolutions*, methinks were enough to make the greatest *Phanatique* fall heartily to his *Littany*, and pray *Good Lord deliver us*. If this be *Religion*; *Sit anima mea cum Philosophis*: For I doubt not but a good sober *Indians Hell*, will be far more tolerable than such *Mens Heaven* as were guilty of all these *Mischeifs* can be without *Repentance and Amendments*.

I intimated before how little kindness they have for *Monarchy*, or indeed for any *Nobility, Gentry, or Magistracy*, unless it be to countenance, patronize and *Support* their *Designs*; and how inclinable they are to dislike and hate that *Government* which opposes their *Interests*, or crosses their *Intentions* of a *Reformation*. and possibly there are not many who would not be of my *Persuasion*, had they but heard them speak with that feeling kindness as they will do of the late times
of

of *Rebellion*. Oh, how much *Sin* was suppressed, *Godly Men* encouraged, and the *Sabbath Sanctified*, to what they are now in these *Dayes of Licentiousness!* and undoubtedly that *Aristocratick Government*, or rather *Democracy, Anarchy* or *Confusion* (for I know not what to term it, it was so *Mercurial*) is still the *Darling* of their *Memories*. Oh! the happy dayes when there was no *King* in *Israel!* but every man had liberty of *Conscience*, and did that which was right and good in his own *Eyes!* Oh that sweet and precious *Time!* that dear *Liberty of Conscience*, when there was no *King*, no *Bishop*, no *Fines*, no *Imprisonments for Religion*, but the *Gospel* ran on *Couragiously* conquering and to *Conquer!* that is to say, when *Club-Law*, and the *Law of the Sword* put them out of the *Danger of the Sword of the Law and Justice*.

It is a molt convincing *Argument*, that they think the present *Government* and *Governours*, *Tyrannical* and *Heathenish*, when they do so often tax them with being guilty of persecuting the *People of God:* and unless we are not only blind but stupid, we cannot but perceive, that
they

Pfal. 149.
C. 7. 8.

they do most Passionatly wish and pray, that the *Kingdome* may be the *Lords*, and that the *Saints* may *Rule* the *World*: that is; once again have the *Honor* which *Hugh Peters* applied to the then *Saints*; *To bind their Kings with Chains, and their Nobles with Fetters of Iron.* And had they but *Power*, that the high praises of *God* might be in their *Mouths*, whilest a two-edged *Sword* was in their hands; no doubt is to be made, but they would be forward enough to fulfill their part of the prediction, in Executing *Vengeance* upon the *Heathen-Governors*, and punishment upon all the *People* who would not say or act like them.

Let them now with their usual dissimulation, deny all such *Intentions*: and in truth there is an unlucky *Proverb* that will hinder their *Confession*, for if they confess this, they are sure to be hang'd for *Treason*, as they well deserve. Let them pretend never so much *Innocence*; all the *World*, shall never perswade me, till I am divested of my *Reason*, that there is any person who would not willingly shake off that *Yoke* which is so uneasie to him; and which as he verily believes,

believes, is unjustly and unlawfully imposed upon his neck.

Credat Judæus appella.

And however the ordinary sort of People whose prospect looks little further than to morrow, may have no intentions that are so black and dangerous; yet undoubtedly the *Heads* of the *Faction*, who have ever been observed to be subtle and *Designing* men, are for an Alteration of the *Government Ecclesiastical and Civil*; and they well know how easie it is to lead a *Populace* by the *Nose*, with the plausible pretences of *Piety, Reformation, Gods Glory, and Liberty of Conscience*, to do what they please; by telling him it is necessary to be done, for the attainment of those *Ends*. Thus have I seen Clouds gather in the *Skie*, clothed with fleeces of the brightest *Wool*, and shining with a counterfeit borrowed light, to which nothing was comparable but the *Sun* that lent it: Who could but admire their glory, or suspect so much light & whiteness to be *Dangerous*? and yet nothing is more common

common than for such Clouds to be charged with the most dangerous and terrible *Principles of Thunder, Lightning, Storms and Tempests*, which when ever they break out (which is soon perceived by the *Changing* into black and growing numerous) then let whatsoever is *Eminent* beware a Clap; the high *Towers of Government*, and *Steeple of Religion* are sure to suffer for it. For,

Ferunt summos Fulgura Montes.

Lightning th' Artillery of the Skie
Strikes the Hills that highest lie.

I will make no scruple to apply the Comparison to these sort of *Men*, who as ^{2Pet. 2. 17.} *St. Peter* tells us in his plain description of them, are Clouds carried with a *Tempest*.

And to make this evident, I desire all such whose *Age* will give them leave, to call to mind whether they have never seen or heard that *Salus Populi est suprema Lex* publicquely asserted in *Print*, and abused to countenance the most Villanous *Actions*: That the welfare of the *People* (of which these *Men* are the only

ly competent *Judges*) is above all *Laws*,
Persons and Considerations whatsoever:
 and that *Kings* (whose only true *Title*
 to their *Crown*, is the *Peoples Election* and
Approbation, and neither *Succession*, nor
 ordination and appointment from *God*)
 and *Kingly Government*, if prejudicial to
 that *Fundamental Law* may by the *People*
 be abolished, deposed, nay and punish-
 ed for such *Delinquencies*, even to the loss
 of *Crown* and *Life*. Have we not seen all
 this done as well as said? Have you ne-
 ver heard, that a *King* is *Major Singulis*,
 but *Minor Universis*? a little better
 man than *Dick*, or *Tom*, or *Will*, if you
 take them barely by themselves in a
 Frock with a *Cart-whip*: but by your
Majesties leave, good Sir *King*, you are
 not so good a man as Mr. *Multitude*.
 Have you never known the *Time*, when
 the *Commons* of *England* were white
Boyes, and stroak't over the Heads with
 the tickling *Imagination*, That all the
 good *People* of the *Nation* were a free
 born *People*, and I know not how many
 good morrows, with which they were
 wont in those *Dayes* to cologue the
World with a *Bait* of a pretended *Liberty*
 into

Contrary
 to Scrip-
 ture, By
 me *Kings*
Reign,
 Proverb.
 The Powers
 that be, are
 ordained
 of God,
 Rom. 13.

into the *Trap* of a real *Slavery*? What they then thought they boldly writ and spoak; and what they dare not now *Speak*, yet they dare as boldly think, that being a freedom which they cannot be deprived of: and undoubtedly they do so, and it is still their *Judgment*, their *Actions* speak it most distinctly and plain.

It is not this or that *King*, but *Monarchy* in general that they are against; as not being a *Government* for their *Turn*; nor any kind of *Government* by a *Single Person*; and I am confident they did as much hate *Oliver* after he took upon him to be a *Single Protector*, as before they lov'd him, whilest he was only his *Excellency*, and their *Renowned* and *Victorious General*. It is a *Common wealth* that is their *Darling*, where every one is not without his hopes of being uppermost, and that it may come to his *Turn* to have a *Share* in the *Government*. And where amongst so many *Elective Heads*, they are sure to make a *Party*, and it shall go hard, if not the *Major*: whereas one single *Person* can be but of one *Persuasion* at one *Time*, and it is a thousand to one
never

never of theirs, if he consults his own *Security, Settlement, Safety, Interest, or Glory*, which because it is *Natural* for all men to do, they cannot believe but he will. And this is the *Reason* of their *Hatred* of *Monarchy*, because they fear it; and knowing how inconsistent their *Principles* are one with another; and that they cannot both have the *Government*, they are afraid lest *Sovereign-Princes* awakend by their *Danger*, should by the most *Rigorous Methods*, ease themselves of the *Jealousie* they justly entertain of such desperate *Rivals* and *Competitors*; and this makes them likewise so industrious and restless in their Endeavours, by making a *Party*, to overbalance the power of the *Prince* and if possible by force to wrest his from him, by which means they think it is only possible to secure themselves from *Ruine*.

Nor will they ever quit these *Persuasions* so long as they hold to their *Principles*, which for ought I see is like to be as long as they *live*. For if they be the *Elect People* of *God*, and in the *Right Way* of true *Worship* and *Religion*, they are bound in *Conscience* to promote and
O propagate

propagate it with or without the consent of their *King* 'tis all one. As we daily see they do by all their *Actions* and *Indeavours*. And they who in his *Royal City*, and before his face are not affraid to *Violate* his *Laws* and *Proclamations*; will never fear the sword of *Justice*, if once they are assured that their own is longer. And though the *Apostles* teach no such *Doctrine*, nor the *Holy Martyrs* ever propagated the *Christian Faith* or *Church-Government* with another *Blood* but their own, or with any other *Weapons* but *Prayers* and *Tears*; these men are of another *Opinion*, and can fight the *Lords Battels*, and *Curse Meroz* as bitterly as the *Angel* did if they come not to help the *Lord* against the *Mighty*.

And for encouragement to fight, I know no *Doctrine* like this and that of *Mahomet*, which whatever they may do in others, agree in this *Point*; that the *Terminus vitæ est immobilis*: Every mans *Fate* is in unalterable *Characters* written in his forehead. Those feeble and effeminate *Asiaticks* had never carried their conquering *Armes* so far amongst the *Hardy Europeans*, if they had not been inspired

inspired with this *Doctrine of Fatality*; and that if it be decree'd that they must *Dye* in this *Battel*, or in that *Assault*, it is impossible for them to prevent it; and if they must escape and overlive it, they shall; though they run upon the *Mouth* of the *Roaring Cannon*. And in which likewise they agree, and have a further *Harmony*; if they fall by the *Fatal Steel*, or undistinguishing *Bullet*; they do not only die in the *Bed of Honor*, but step immediately into *Paradice*: which is but the just Recompence of those who sacrifice their *Lives*, to propagate the *Alcohol*, or the *Good Old Cause*.

I do not now wonder to have heard those of the *Royal Party* say so often that the *Rebels* fought like *Turks*: since in this *Opinion* they were such. Besides being the *Elect* and fighting *Gods Cause* they acquire a new Courage from the hopes they entertain, that he is obliged to protect them, and to fight for them, that the *Stars* in their *Courses* shall fight against *Sisera*. And how far such thoughts did Encourage our *English Rebels*, a people naturally bold enough to attempt the most hazardous *Enterprises*; Let those

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Loyal

Loyal Gentlemen testifie, who yet wear the *Honourable Scars*, which they purchas'd in the defence of their *King, Country, Laws, Liberties* and *Religion* against those desperate *Villains*. Let the many *Cruel Battels*, and desperate storms, hard marches, and hot Engagements they underwent, let these be *Witnesses*: it was not all for *Pay* and *Plunder*, though these were good Encouragements. But the *Main* of the *Quarrel* was *pro Aris*, in their *English* against *Altars*; for *Religion* and *Reformation*, the *Liberty* of the *Subject*, which (if any thing can) will inspire a *Coward* with *Courage*, and make him *Valiant*: And that the *Cause* was *Gods*, they never then made any *Doubt*; nor yet make any more *Scruple* of it, then they do of their *Election*.

And what kind thoughts they have of the present *Magistracy* you shall guess if you have any skill, *Ex pede Herculem*, to take the proportion of *Hercules* by the print of his foot. One of these (and a *Teacher* I promise you) in some *Company* where he thought he might be bold, lamenting the looseness and vitiousness of the *Times*; and the blame being laid
at

at the *Door* of the *Inferior Magistrates* who were so remiss in putting the *Laws* in *Execution*: Pray says he, how can it be otherways, when there are none in *Authority* but the *God-damm'ees*? and though no former *Prince* has so highly obliged them as his present *Majesty* by the *Act* of *Oblivion*, and a *General Pardon* since; though possibly a better *Temper* and milder *Inclinations* are not to be found amongst all *Mankind*; yet for all that, I believe the *Guards* about *White-hall* (at which they grumble so oft, calling them a standing *Army*) are a greater *Security* for him than their *Love* or *Allegiance*. And I make no dispute, but if they had *Power*, proportionable to their *Desires*; if he would not consent to their unreasonable *Demands*, and in *Effect* depose himself, they would make bold in plain *English* to *un-King* him; (and it may be something more) as well as his *Glorious Father*; whose *Caution* I think therefore ought never to be forgotten, *To Forgive them, but never Trust them*. For what is a *King* to them if he be not one of the *Elect*? and that he can never be unless he be their *Church*; and resolve

to *Establish* their true and *Evangelical Way*; from which he must therefore be very far, so long as he suffers the *Laws* and his subordinate *Ministers* of *Justice* to persecute these *People*, who are the *Elect*, the undoubted *Children* of *God*.

And as his late *Majesty* of blessed memory does in the forementioned *Book*, not improbably *Conjecture*; Possibly that aversion they all have for the *Publique Litturgy* of the *Church*, is because it does so frequently *pray* for the *King* and the *Royal Family*, to which in their *Hearts* they cannot say *Amen*. And that the *Conjecture* is not wide of the *Mark*, this following *Instance* will in some measure make apparent. One of this *Gang* being amongst other Company entertained as a neighbour at a friends house, immediately as soon as *Dinner* was done he steps out of the *Room* into a by-*Entry*, and a *Clergy-man* who was present returning thanks, and as is customary and commendable, closing his *Grace* with a short *Prayer* for the *Kings Majesty*, the *Queen*, and *Royal Family*; this impudent Fellow was by those who stood next the *Dooz* heard scornfully and maliciously to

to say, when he came to that *Passage*; Oh! by all *Means*! if it were not for that all were worth nothing: and indeed it makes me apt to think, that this is one, if not the only *Reason*, why they account all the *Prayers* of the *Church* worth nothing: for they are not yet arrived to that *Perfection* in *Christian Religion*, to love or pray for their *Enemies*; in which number they never fail to put all *Crowned* and *Mitred Heads*.

How directly contrary this *Doctrine* is to the *Divine Philanthropy*, the infinite *Love* of *God* to all *Mankind*; and indeed to the whole *Current* and *Consent* of the *Sacred Scriptures*; how dishonourable to *God*, and disadvantageous to *Christian Religion*: are *Subjects* already largely and learnedly treated of by other *Pens*. And if as they fell in my *Way*, I have lightly touched upon any of them, it is only so far, as they were necessary to shew how pernicious this *Doctrine* of theirs, is to themselves, and the *salvation* of their *Souls*; how troublesome, unquiet, uncharitable, and unchristian it is amongst their *Neighbours*. How destructive it is to the *Church* and *Ecclesiastical*

Government, Places, Persons, and Performances : and how irreconcilable and desperately dangerous it is to the State of the present Royal Dignity and Government.

CHAP. XIII.

Of their Doctrine of the necessity of Separation from the Wicked, which they teach in Private; and by their Example in Publick. The uses they make of it; to know their strength and numbers, which they always boast of, if possible to bring Authority to comply with their Desires: hereby they engross a Trade amongst themselves. Of their undermining Authority by making it contemptible, by their daily affronting it. Of the unlawfulness of Separation, from the example of our Saviour, and from Scripture. Separation by St. Jude made a mark of Reprobation. Jeroboams Policy the End of their Separation.

LET us now proceed to a second Doctrine, which is the *Spawn* of the first;

first : and the *Daughter* of such a beautiful *Mother* cannot chuse, but must be most admirable fair.

Being the *Elect People* of God, those whom from all *Eternity* he was out of his infinite *Love* predestinated to *Holiness* and *Happiness* ; though they are in the *World*, yet they are not of the *World* : and therefore they must *Separate* from *Sinners*, and be a peculiar *People*, without which they think they are not sufficiently *zealous* of *Good Works* : which in plain *English* is ; That whosoever will be of the *number* of the *Elect People* of God, must have no *religious* commerce with the rest of the *World* ; (for all other he may :) and that a true *Title* to *Heaven* is only to be hoped for, and had in their *Church* and *Communion* : and by this means they advance the so necessary *Point of Separation*, or *Distinction* of a *Party* ; without which *Instruments* (their *Spiritual Cranes* and *Engines*, to draw up the *Stones*, after they have hew'n and fitted them by the former *Doctrine*) they cannot go on with, or ever hope to finish the *New Model* of their *Church*, so as to set up the *Corner Stone*, and with joy
and

Psal. 77. 6.

and shouting cry *Grace, Grace* unto it; for they would only change his *Grace* of *Canterbury* into his *Grace* of *Presbytery*. And this they *manage* with as little noise as possible, and with the same *Secrecy* and *Subtily* as the rest; though some people say they can plainly hear the *Axes* and *Hammers* go perpetually, which they lift up to break down the *Carved Work* of all the Houses of *God* in the *Land*, in order to their setting up the *Synagogues* of *Satan* in the room of them.

If you discourse with them, and put the Question, Whether the *Church* of *England* is a true *Church*? and whether *Salvation* may not be obtained in *Communion* with it? They will do all they can to decline the *Question*; and will certainly dissemble their *Opinion*, by telling you, They dare not *judge*; every man must stand or fall to his own *Master*: That they forbid, or hinder none from coming to our *Church*, whose *Consciences* will give them leave. All which, is only to avoid the *Pinch* of the *Controversie*, and is neither better nor worse, but what the Apostle *S. Paul* calls *Speaking Lyes in Hypocrisie*. For

1 Tim. 4. 2.

For it is evident that they think it *unlawful*; because they abstain from our *Church*, and refuse *Communion* with us themselves: and should they speak never a *Word* to their *Disciples*, Example is a Tutor sufficiently able to instruct them in this part of their *Duty*. And that *Man* or *Woman* either, must have so little natural *Logick* as to be meer *Naturals*, who cannot thus argue from *Induction*: Such a man, or Mr. ——— is a pious, good, and *conscientious man*, for he prays by the *Spirit*, is painful and powerful in preaching *Soul-saving Gospel-Truths*: Now surely if it were not unlawful to go to the *Church* and hear those *Prayers*, or receive the *Sacrament*, he would not refuse to do it, and abstain from them himself: But he does abstain; Nay, might have kept or had a good *Living*, if he would have conform'd, which (*Good Man!*) he relinquish't, or refus'd for *Conscience-sake*. Therefore it is unlawful: and I cannot fear to erre, or be mistaken if I follow so good a *pattern*, such a *godly mans* Example.

But though in *publique* they are always tender mouth'd of what may either discover

cover their *Wicked Designs*, or bring them under the unavoidable penalty of the *Laws*: and are not a little *cautious* and *circumspect*, where they are not assured that all the *Ears* and *Tongues* of the *Assembly* are at their *Devotion*, and therefore will not speak plainly or positively: yet they will deliver their *Sence* so as to be well enough understood. That there ought to be no *Communion* with the *Wicked* (and we know who they mean by that,) for what fellowship hath *Light* with *Darkness*, or

Rev. 18.4. *God* with *Belial*? and therefore come out of her my People, come out of *Spiritual Babylon* and *Egypt*, and be not partakers of their *Sins*, lest ye be likewise of their *Plagues*; which latter part of the verse explains the former; and informs us how far our *Separation* is *lawful*, viz. from the *Sins* of the *wicked World*; not from an outward *Communion* with the *Visible Church*. And though there is no place suffers more frequently by their abuse of it, I know none that favours them less, if they would put the right *Construction* upon it.

And though they may be thus squeamish

mish in Publick: yet in private discourse, and where they are under the *Rose*, or dare be confident that they shall not be betray'd, they will explain their meaning, and declare, that the *Church of England* is *Babylon*, her *Worship* Antichristian, nay, impious and blasphemous. And this the *Disciples* propagate from one to another; and are not so wary as their *Teachers*; but having more *zeal* than *prudence*, stick not to tell every body so, with whom they fall into common converse & discourse: and this *Doctrine* is usually left to the care of the *Old Disciples*, to whose charge the new *Profelyte* is always committed; and they never fail, in the ample discharge of this *Duty*.

Should they propose it bare-fac't, the uncharitableness of it would at first sight affright many, and discourage more; but this is meat for strong *Men*, not *Milk* fit for *Babes*: and therefore it is worth our observation, to see how artificially and by degrees, they take their *Novices* from the *Breast*; and with the common stratagem of *Nurses* they rub the beautiful *Breasts* of *Consolation* of the *Mother-Church*, with the bitter *Wormwood* of their

their false aspersions, or smear them over with the footy black of their own *Calumnies*, and so fright these *Younglings* from that sincere *Milk* of the *Word* which is able to save their Souls. It is always some considerable time before any *Young Disciple* dos absolutely forsake our *Church* and *Communion*; nor do they usually feed them with this solid food of *Separation*, till by their unnatural biting of their *Mother*, they manifest that they have *Teeth*: first he comes at the latter end of *Prayers*, which by their tampering with him, he now begins to dislike: after a while, having linger'd about the *Church-yard* for the *Watch-word*, he drops in just as he hears the *Psalms* beginning to be sung, before the *Minister* goes into the *Pulpit*: then it may be he will miss a day or two; and in time, as he growes to a clearer *Understanding* of this *Doctrine*, that he is to have no fellowship with the *Wicked*, and who those are: he totally leaves the *Church*; to which he rarely returns, till he comes upon mens shoulders with his Heels forward, to his own *Funeral*; except to hear a *Funeral Sermon* for a deceased Friend

or

or *Relation*. Sometimes the temptation of saving Twenty Pounds, may persuade him to come once in a Month, but then only to the *Sermon*: which being ended, he tumbles out of the *Doors*, for fear he should be thought one of the *Catholick Church*, by praying for it; or have any share in the *Peace of God*; which hating in his Life and Actions, he will not suffer to enter into his Ears. Though, for all his haste, this will not excuse the forfeiture, which by the express words of the Statute is to be imposed upon all such as do not resort to their *Parish-Church* to hear *Divine Service*.

Now the advantages they receive by this *Separation* are principally these.

First, hereby they come to know their *Strength* and *Numbers*; and this adds not a little to their confidence; and, as they believe, to their present *Security* from *Punishment*, and future hopes of *Tolleration*, if not *Establishment*. And whosoever does but take notice of the frequent boasts they make, how *Considerable* a part of the *Nation* they are, must conclude, that the knowledge of their *Number*, is one great and main end of their

their *Separation*: and that hereby they seem secretly to threaten their *Superiours*, into a *suspension* of the *execution* of the *Penal Laws* against so great a *Party*; whilst they sliely intimate how unsafe it is to meddle with a *Multitude*, and disturb a *Populace*.

Secondly, Hereby they come to know, and be known one to another; which begets as much Love amongst them as they are capable of, who are all *Slaves* to *Ungenerous Interest*. Nor does this knowledge of one another, a little advance the affairs of the Trading part of them; of which sort of people their greatest numbers consist; and who, it may be, became *Profelytes* only in hope of the *Custom* of the *Brotherhood*: of which they assure themselves, if they be ready *Money-Customers*, presently; and if not such, as soon as they can get clear of the *Debt-Book* of the *Wicked*, with whom at present they are forced to deal: and though some from experience are of another *Opinion*, yet they question not but they shall have honest dealing and good pennyworths: and possibly this ingrossing and forcing a Trade amongst them.

themselves, together with their avoiding all troublesome Offices in the lower Sphere of the State, are not the least *encouragements* to their *Separation*, nor the smallest steps to those *Riches*, which they so much boast are amongst their *Party*; for I remember it was their common discourse, that the great *want* of *Money*, and the sensible decay of *Trade* for these last *Years* before the *Toleration*, was occasioned by their keeping up their *Money*, or not giving down their *Milk*, being, it seems, in a *sullen Humour*, because they were kept within the *Pasture*, and not permitted to make all *Common*, or range into the *Corn Fields*. Though after all these brags, I have not met with any person, whose observation has found *Money* more plentiful, or *Trading* a *Farthing* better, even in the time of the *Toleration*.

But lastly, By this *Separation* they are sure to undermine the foundation of all *Government*, which is the principal thing they always aim at, both in *Church* and *State*; for by their departing from one, and *Disobedience* to both, they bring their *Power* into *question* and *contempt*:

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and

and whilst they endeavour to render them *odious*, *tyrannical*, *leathenish* and *persecuting*, *superstitious* and *unlawful*, and yet escape unpunished, by the hopes of the like *impunity*, they encourage others to follow their example, and insult over the *Laws*; and to esteem of all *Power* as the *Frogs* in the *Fable* did of their *Wooden King*. And this is all in order to the accomplishment of their *ultimate Design*; which is the subversion of the present *Government*, both *Civil* and *Ecclesiastical*, in order to the setting up a new one according to their own *Phancies* and *Humours*.

Now to demonstrate the unlawfulness of this *Doctrine*, it were enough to shew, that in *Publick* they will rarely own it themselves; and will never charge the reason of their *Separation* upon any of these ends, but upon the *Ceremonies* of the *Church*: to which they pretend their *Consciences* will not give them leave to *submit*. I think we shall cut the *Sinews* of this pretence, and shew how feeble and lame an *Excuse* it is; If we consider, That these *Ceremonies*, by their own confession are acknowledged to be indifferent

ferent in their own *Natures* : and the reason they give why they are *unlawful*, is because they are *Imposed* ; the *Liberty of Conscience* being thereby taken away. Now this is a most certain truth, that an indifferent thing, when commanded by a *Lawful Authority*, ceases to be indifferent, and becomes necessary : for all the Authority of the *Church* to command, or impose is only exercised upon indifferent things : What is absolutely necessary is commanded by God ; whatever is unlawful is forbidden by him ; so that they must of necessity either take away all *Liberty* from the *Church*, to impose indifferent things, that so they may have their *Liberty*, (which is unreasonable to desire, and if granted them, would destroy that *Liberty* which they would have) or they must deny the *lawfulness* of the *Authority* that commands and determines indifferent things ; otherwise let them confess, that they seek for a knot in a *Rush* to maintain the *Quarrel*. But the plain *Truth* is, the *Use* they have for this *Engine of Separation*, is to shew by their *Example*, that they believe the *Authority* which commands these things,

is no *Lawful Authority*; that therefore the *Impositions* are not necessary, or *Obedience* to them a *Duty*: for otherwise I cannot think them so *sottish* but they know it; and I am satisfied, if they were in *Power*, they would use the same *Arguments* to persuade to *Obedience* which now we do; though they have stronger in their *Budget* upon *occasion*, than have been yet employed to make them *obey*.

But for a further manifestation of this *Error*, we will bring it to the *Doctrine* of our *Blessed Lord*, in the *Parable* of the *Tares*. The zealous *Servants* were for a present *Separation* and *Extirpation* of the *Tares* from among the *Wheat*: But the *Wise Master* was of another judgement. Not so, lest they should root up the *Wheat* also: and certainly, as before was shewn, this *Separation* of theirs, has not fail'd of that effect; but has already rooted up much of the good *fruits* of *Charity*, *Peace*, and *Unity* out of the *Church*, and has left us the *Tares* of *Dissention* in their room; of which we may well say, an *Enemy* hath done this. And whether this *Doctrine*, if pursued to the uttermost, would not lead them to *Extirpation* of the *Tares*; let

S. Mat. 13.
29.

let their *Holy League* witness. For they all hold, that *Dominium fundatur in gratia*, and the *Wicked* have only a borrowed *Right* to whatever they have of *Life* or *Fortune*. And how easie it is for *religious Covetousness* to perswade them when in *Power*, to invade the *Rights* of *Sinners*, and spoil the *Egyptians*, will appear, if we call to mind former things, which though the *Gracious Act* of *Oblivion* has pardon'd them for; they will never pardon the forced *Restitution* of the *Kings*, *Bishops*, *Dean* and *Chapter-Lands*.

But this being only a *Parable* may not be sufficiently convictive. Let us look therefore for *Example*. Now the *Blessed* ^{S. Joh. 13. 15.} *Jesus*, who tells us he was to be our *Example*, was so far from *Separation*, or making *Communion* with *Sinners* a *Crime*, that it was one of the greatest *Objections* ^{S. Matt. 9. 10, 11, 12, 13.} against him, that he familiarly conversed, eat and drank with them, and was a ^{S. Matt. 11.} *Friend* to *Publicans* and *Sinners*; which accusation he did not excuse himself of, ^{19.} but justify, from the good designs of thereby calling *Sinners* to *repentance*. Nor do we find, that ever he *separated*

Himself or his Disciples from the *Communion* of the *Jewish Church*, though full of such *Types* and *Ceremonies*, as he came by fulfilling to abrogate : but, as his custom was, he went into the *Synagogue* on the *Sabbath Days* ; went up to *Jerusalem*, to celebrate all the commanded *Festivals*, even to the last *Pascheer*, at which he was betray'd. And further to shew us, that we ought not to break *Unity* or *Communion* with those who continue in the *Visible Church* ; he was as conversant with *Judas* as with the rest of the *Apostles* ; and yet he knew from the beginning, who it was that should betray him, knew *Judas* to be a covetous Hypocrite, and worse than that, a Devil ; and it is more than probable, that he himself at the first *Institution*, gave the *Holy Communion* to *Judas*, as will appear to any that reads that place of *St. Luke*, Chap. 22. from the thirteenth Verse to the two and twentieth.

And for the lawfulness of *Separation* let us hear *St. Jude*, who having given us such a *Character*, as I shall hereafter shew exactly fits these men, lest their fair pretences should still endanger our
mistake,

mistake; he concludes it with this distinctive *Note of Separation*: *These are they*; if you know them by nothing else, you shall be sure to discover them by this; *These are they that Separate themselves*; Sensual or Animal, *having not the Spirit*, for all their great pretences to it, unless *Sedition, Faction, and Rebellion* be Fruits and Effects of it, as before has fully been made appear. S. Jude 19.

Could they prove us guilty of *Idolatry*, or that we erre in any *Substantial Fundamental Point of Religion*, then their *Separation* would not only be *lawful* but *necessary*: but, till they can do this, and convince us that we are not a true *Church*, their *Separation* from us is *unchristian, and unlawful*; condemned by Christ and his holy Apostles.

But all this is nothing: Their *Religion* must be such as will serve their *Interest*, and cannot be *Godliness*, unless it brings in *Gain*; and should this *Doctrine* once appear unlawful, down goes their *Dagon*, and loses both his Head and Hands, and will be an useless *Trunk*, a mere *Stump*, and no longer a *God*.

The setting up the two *Golden Calves*

2 Kings
12, 26. to
vers. 31.

was not the least Policy of *Jeroboam* the Son of *Nebat*, who is rarely mentioned without that infamous *Remarque*, that he made *Israel* sin; and that *Sin* was *Separation* from the *Church*, and *Rebellion* against his lawful *Sovereign*. To go up to *Jerusalem* to *Worship*, will in time bring the *Kingdom* back again to the *House* of *David*: and therefore the *Calves* must be erected at *Dan*, and *Beth-el*. Not that *Jeroboam* was so sottish, that he did not know that *Idolatry* and *Schism*, *Revolt*ing and *Rebellion* were unlawful; but something was necessary to be done to preserve his ill-gotten *Crown*; and the People had formerly been strangely fond of a *Calf*, and two, he thought, would please them better. I fear *Jeroboams* Policy is one end, and the chief one of their *Separation*, even to nurse the People up in *Disloyalty* against their lawful *Prince*, and disobedience against the *Holy Church*: For should the People go to the *Church* to *Worship*, to hear *Divine Service*, and receive the *Holy Sacrament*; should they hear their lawful *Ministers* preach their Duty, & press them to *Fear God*, and *Honour the King*, they might

might in time be convinc'd of their *Errors and Mistakes*, and then all's lost.

C H A P. XIV.

Of their Exaltation of Preaching, and the Reason why they do so. Of the great Veneration people have for the Pulpit. The advantages they make of it, to gain the love of People for being so painful Labourers; dispersing their Doctrines, and procuring Benevolences. Hereby they bring the Prayers of the Church to be nauseous, accustom People to variety and novelty, and have opportunities of displaying their Gifts and Abilities, as well as in Extempore-Prayer. The Abuse they put upon the Church, that it is against Preaching. A vindication of the Church from this aspersions. Of the Primitive and Modern Preaching: It is against preaching themselves, and their own Interests and wicked Designs that the Church declares it self.

NOW to the end that they may have the better opportunity to disperse and

and divulge their *Doctrines*, there is no place that can be so subservient as the *Pulpit*: a *Discourse* from thence having gained the mighty *Reputation* of being *Authentique*; and the generally received *Opinion* being, that from that Place men speak as the *Oracles of God*: and that every *Word* that comes from their *mouthes*, is as true as the *Gospel*; as in truth it ought to be.

There is therefore a *Necessity*, that they should exalt Preaching, as the chiefly necessary, most *excellent Christian Duty*; and give it the preheminance above all other *Ordinances*. And this is the third *Doctrine* which for the same *Design* with the other, with so much vehemence and earnestness they press upon the People.

And to satisfy you how strangely the present Age is enamoured of the Pulpit, and how great an *Opinion* People have of what is spoken there. I will relate a passage which happened to a Reverend *Divine* in the County of *Essex*. Every *Lords Day*, as he thought it was his Duty, in the *Afternoon* he Expounded upon some part of the *Nine and thirty Articles*,

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to instruct his Parishioners what was the *Doctrine* of the *Church of England*: judging it a good expedient to remove the *Scandal* that lies upon our *Religion*; and to prevent their falling into *Sects* and *Factions*, with which that County does abound: and this he did in the *Reading Desk*, without the formality of a Prayer to usher it in, or make it look like a *Sermon*; but never met with any thing, but the discouragement of a thin *Audience*; whereby guessing at the true *Reason*, he gave them notice, that for the future he would Preach in the Afternoons; being determined to try if the same *Matter* would take better from the *Pulpit*, than it had done from the *Reading Desk*, he chose such *Texts* as were suitable to the *Doctrines* he intended to Expound upon; and from them delivered the very same *Words* he was resolved to use in his *Exposition*. Nor did the success at all deceive his expectation: The Church is now throng'd and crowded, whereas before it used to look as if the *Stones* and *Pillars* must have said *Amen*, as 'tis said, they once did to the Prayers of our Venerable *Bede*: The *Discourses*
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are extreemly approved of; and the People wonderfully pleased.

The plain truth on't is, the Commons of *England*, by the *Disorders* of the late *Times*, and the many tickling Promises which were made them, That the Burthen of *Tithes* should be taken away, and a more *Evangelical Way* for the maintenance of the *Clergy* should be found out, have lost the true sense of payment of *Tithes*; and do not do it out of a Principle of Conscience, nor consider that they are a just *Right*, which in all *Alienations* passes as a reserved *Rent* to the use of *Almighty God*: and it may be are one of the best *Tenures* in *Capite* of their *Estates* from the *Great Landlord* of the *Universe*: and from hence it is, that if they had no such esteem for *Preaching*, yet they look upon it as a Debt their Minister owes them for what they pay him; and though several of them care not how little he has, yet they would be sure to have enough for their *Money*: which makes them many times come to Church, to see that the Parson does his Duty, rather than from him to learn their own, or perform what they know
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by joyning with him in humble and devout Prayers and Praises: But they think they have not their Penniworths for their Penny, and that a man takes no pains for what he does not speak in the *Pulpit*, or if he does not Preach twice in a day.

Besides, *Curiosity* and the desire and love of *Novelties*, are mighty *Natural*: and the *Athenian* humour does but too universally prevail; a certain pleasure in hearing or telling some *New* thing. So that a *Sermon*, though never so good and useful, which was preached in the *Morning*, would be *Crambe bis cocta*, nauseous, if repeated in the *Afternoon*; and with this humour of the World these men are so well acquainted, and that it is *variety* that makes the *Feast*, that usually they have one Text for the *Morning*, and another for the *Evening* Sermon; and neither the same Prayer exactly, before or after either: though it is but putting *Almighty* before *Eternal*, or *Eternal* before *Almighty*, and it will please. And I am perswaded, if any man would give himself the trouble in Short-hand to write down one of their Prayers, for
three

three or four Dayes together ; he would find the great *Secret of Extempore-Praying*, to consist in this neat and cunning transposition , turning the inside outward, and the foreside backward, more than in any thing of *New Invention* ; at which, for all their pretended *Gifts* and *Parts*, few of these *Men* have been observed to be very ready or excellent.

And this is one great *Reason* (and the *Reason* why they use it) why the *People* do so much nauseate the *Publique Prayers* of the *Church*, and prefer these *Enthusiastick Raptures* before them. Just thus did the people of *Israel* despise that *Angelical Food*, the *Heavenly Manna* ; of which 'tis said, that it had *Omnimodum Saporem*, a particular taste to please every *Palate* : and yet those murmuring *Tribes* were not contented with it ; but

Num. 11. 6 their *Souls* were dried up, because there was nothing for them besides this *Manna*, and they would linger after the *Flesh-Pots*, and the *Quailes*, though they came with a *Tempest*, and went away with a *Plague*.

Many *Persons*, I doubt not, resort to the *Church*, to satisfy the itching of their
Ears

Ears, and to hear what the *Minister* can say; and if he be an *Apollos*, an *Eloquent Man*, it happens to him as it did to the Prophet *Ezekiel*, and he is unto them as a very lovely *Song* of one that hath a pleasant *Voice*, and can play well on an *Instrument*, for they love to Hear his *Words*, but they Do them not.

With this gilded *Fly* it is, that these cunning *Anglers* bait the *Hook* with which they first tickle, and afterwards take so many *Trouts*. Having first set abroad this *Doctrine*, they do with all vehement earnestness promote it amongst the *People*: and in so doing, kill a great many *Birds* with one *Stone*; for they do thereby extreamly please the *Vulgar* (to whom nothing of *Religious Duties* is so pleasing as *Preaching*;) and at the same time mightily advance their own *Designs*. Hereby also they add not a little to their own *Veneration* and *Fame*; and something to that which has some *Savour*, *The dear Benevolences*. And they are always careful to tell them, how willing they are to spend and be spent for the good of their *Souls*; for their sakes and the *Gospels*: and thereby ingratiate themselves into
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the *Love*, and insinuate their *Opinions* into the liking of many, who are won upon by these *Considerations*, first to hear them, after a while to approve of them, and become their Followers and *Disciples*; which when once they are, they cry up and *Trumpet* out the *Praises* of their *Teacher*, for an *able, painful, godly Man*, in all Companies and Places where they come, and thus roul the *Snow-Ball* as big as they can.

Now the advantages which they expect and receive by this, are not a few; for first, as before was said, they infinitely oblige the *People*, and gain upon their *Love*, pretending to do all this freely, and out of pure *Love* and tenderness to their *Souls*: knowing well enough that *Magnes amoris amor*, the great *Loadstone* of *Love* is *Love*; and therefore they demand nothing, but are contented with what they will freely bestow upon them for their *pains*: which by this *Wheedle*, comes many times to be more than otherways they could ever have expected, or than some of their Followers can honestly or conveniently spare: of whom some, what with this *Liberality* to their
Teachers,

Teachers, and what by their frequent gadding abroad to hear *Sermons*, and in the mean time neglecting the affairs and concerns of their Families at home, or which is as bad, trusting them wholly to Servants, come to be in a condition fit to be relieved themselves: and to my particular knowledge; some of them are not in a little *Danger* of burthening the *Parishes* where they live, by wasting what should be for a future *Provision* for their Families, in this *Godly way* of *Gossiping*. And though by this great *Zeal* and travailing about, they may think themselves, or be flatter'd by their *Teachers* into an *Opinion*, that they are excellent *Christians*, yet *St. Paul* thinks and pronounces them worse than *Heathens*: for if any man provide not for his own, especially those of his own Family, he hath denied the Faith, and is worse than an *Infidel*. And if the *Disciples* be such, what are the *Doctors*? Sure I am, if this be not the *Effect*, it very well may; and if more *People* be not possessed with this rambling and vagrant *Religion*, it is not for want of *Exhortation*, or encouragement to forsake all and follow *Christ*;

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and to go from *City* to *City* to hear the *Word* of the *Lord*, in this great *Famine* and scarcity that there is of it, as with those abused places of *Scripture* they persuade *People* there is, and spur them forward in this *Wild* and travailing *Religion*. Should now a whole *Family* be all at once possessed with this humour, and in the heat of *Summer*, in Hay-time and Harvest for *Conscience* sake lock up the doors, or if the *Servants* were more careful of *Heavenly* than of *Earthly* things, leave them open, and jaunt ten or twelve Miles to an *Exercise*, and it may betwix or thrice in a *Week* besides *Sunday*; what must become of them? they might like the *Grasshopper* sing in *Summer*, but like her, they must either *die* and *starve*, or *steal* in the *Winter*, unless the Neighbourhood were more *Charitable* to them than they are to themselves: and none of all this is either impossible or improbable. But what a brave time should we have, if a whole *Town* or many *Towns* together should be bitten with this *Gad-Fly*? The old *People* and *Children* who could not march over the *Threshold*, would be bravely nurs't at home: I have known

known something like this, and where a poor *Child* has been left at home by the tender *Parents*, for all whose *natural affection*, if some of the *Neighbours* had not been more *charitable* and *compassionate Nurses*, it might have perish't; and that it is not generally thus, it is not the fault of these *Godly Teachers*, as they call them. And if it does not by this way increase the *Poor* of the *Nation*, of which there is so general a complaint in all *Places*, I am sure their absenting themselves from their *Parish Churches*, and giving encouragement to those who have no *Religion* to do the same, gives opportunity to many loose and idle *People* to creep into *Parishes*, where they lurk till the time for removing them is expired, whereas did all people resort to *Church*, a new Face would soon be taken notice of, and care would be taken to remedy the inconvenience.

A second advantage is, that hereby they do gradually accustom the *People* by following their pleasing *Novelties*, to dislike, neglect, and contemn the *Church* and her *Ministers*, *Prayers* and *Sacraments*, which last, especially the *Holy*

Eucharist, I have known them willing to receive at the hands of a meer *Lay-man* (though to say Truth, few of their Teachers are any other) rather than they would repair to their *Parish-Church*, to receive it of their *lawful Priest*: because, there they must be obliged to hear the *Antichristian Prayers*, superstitiously or idolatrously kneel, and have *Communion* with the *Wicked*; all which are an abomination unto them, and absolutely *unlawful*. And are not these blessed fruits of these mens being *Instant* in season, and (most certainly) out of season; with which place they do so frequently scratch this Itch of the Ears. An Itch the more it is scratched the more it may, and the more it pleases; especially the courser the Stuff is, the more delightfully it rubs, and is still desired: until at last the blood and smart follows the busie Fingers and *poyson'd Nails*, and from their scratching us till we bleed again, *Libera nos Domine.*

A third advantage they make of *Preaching* is, that hereby as well as in their *Prayer*, they have many opportunities of displaying their own *Excellencies*, and ma-
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nifesting their great *Abilities, Gifts, and Parts* : of which, whatever men of *sober Judgements* may have, They have no small *Opinion* : as is most *evident*, by their obstinate persisting in their own *Ways and Wills*, not only against *lawful Authority*, and the *wise, safe and prudent Determinations* of their *Superiors*, but against *Scripture and Reason*, which must certainly speak them *Wise* in their own *Conceit*, though thereby they render themselves more hopeless than *Fools*, if we may take *King Solomons* word. And they are so far from condescending to men of *Low degree*, that they will not do it to those *Persons* who are of the *Highest*; and whilst they thus preach *Christ* of *strife and envy*, if they would impartially examine their *Hearts*, they would find a great measure of *Pride, Conceit and Self-love* at the bottom of them; for as the abovementioned *Royal Writer* tells us, *Only by pride comes contention* : and it is very evident, that in all their *Preaching* they have a great respect to advance their own *Fame, Interest and Design*, by the Authentick recommendation of their *Doctrine and Discipline* from the adored

Pulpit, which by successful *Experience*, they find, do all thereby receive the most considerable *Advantage*. And how great an *Estimate* they set upon themselves, is apparent, by their *Intrusion* into other mens *Parishes*; by which procedure, they necessarily suppose themselves more fit and qualified, than those who are by *Law* stated in those Places, to do the work of an *Evangelist*. One of these *Men* being about to set up for himself in another mans *Parish*, was pressed with several Arguments to desist; but more particularly, with that golden *Rule of Christs*, *Quod tibi fieri non vis, alteri ne feceris*; to do as he would be done by: but either it was to him a leaden Argument, or he had a leaden Head; for he would make no other *Reply* to it, But that it was fit the *People* should be *instructed*. I will not trouble my self to explain that that spoke his *Sense* of himself, and of the *Minister* of the place, because it is easie to be read without the help of *Spectacles*.

It will now appear no *Wonder* that they do so highly magnifie *Preaching*, and look upon it as the only *Means* of
Grace,

Grace, so that in all their *Discourses* of it, it passes amongst them, with the *Privative Emphasis* of *The Means*; and even their own *Extempore-Prayer*, which they pretend to be the immediate product of the *Spirit* (to which I never heard preaching did pretend) yet is but a handmaid to wait upon it, and must lower the *Top-sail* to this *All-powerful*, this only *Soul-saving-Ordinance*: *Good!* very *Good!* and if the *Spirit* must truckle to the *Flesh*, and *Humane Invention* be preferred before *Divine Inspiration*, guess of the rest of them by this. And in truth, to hear them exalt it, as they never fail to do, upon the least hint that offers it self in their way; a man would believe, that they think it more *essentially* necessary to *Salvation*, than *Faith*, *Hope*, or *Charity*: of which last, and greatest of the three, you shall rarely hear them *Discourse*; the true reason being, because all their *Preaching* and *Actings* are directly contrary to it, and by *St. Paul's* rule, their golden Language is no better than sounding *Brass* and tinkling *Cymbals*, worth nothing without *Charity*: but the pretended *Reason* is, to takemen

off from their *Settlement* upon the *Lees* and *Dregs* of *Popery*, and the *Opinion* of the *Meritoriousness* of *Good Works*; to which they say all men are but too naturally prone and inclined: and I am very apt to believe it; and that by the high value they set upon *Preaching*, a great many of their Followers think, that to go to hear a *Sermon* is a thing wonderfully *Meritorious*; so that it is but changing the *Work* and not the *Opinion* of *Merit*, which they bring men to by all their *Pains*.

Now do I know, as well as if I were of the *Secret Cabal*, (and so I may be under a disguise for any thing they know, purposely to discover their dangerous *Intrigues*) that this one place will, if possible, keep this Book from ever being read by any of their *Disciples*, and will need no other *Sentence* for its *Condemnation*: Oh 'tis a most abominable Book, it is against *Preaching*! Oh what sad times should we have, if every body were of this *Persuasion*! It is against *The Means*! Oh sad! and in regard they sow this aspersions amongst the other *Tares* of *Dissention*, and endeavour by it to make the

the *Bishops* and *Church* of *England* as odious as it is possible, by telling their *Disciples* the most abominable falshood, That the present *Governors* of the *Church* are all against *Preaching* : I will endeavour to ward off the desperate blow with the *Shield* of *Truth* : and wash off the *Dirt* which these *Calumniators* throw upon the face of the most beautiful *Church* in the *Christian World*. I must therefore let them know, that the *Church* of *England* has as great a *Veneration* and *Esteem* for that *Duty*, as it can challenge. It is not the truly ancient and *Apostolical Way* of *Preaching*, nor the new *Way* neither that the *Church* is against. It is the gross abuse of *Preaching*, which these *Men* have put upon it, and the *Ill Uses* they dayly make of it to countenance, disperse and insinuate their wicked *Designs* to disturb and ruine all *Government*; against which, with very good *Reason* the *Church* declares it self.

St. Peters Sermon with which he converted three thousand *Souls*, was not one quarter of an hours *Discourse*; nor attended with the *Prologue* of a long-winded *Extempore-Prayer* : nor indeed,
is

is that preaching which is so strongly preſt and commanded, any thing of affinity or kindred with this which they call *Preaching*, as will appear to any who conſiders; That the great *Commiſſion* of our Saviour to his *Disciples*, to go and teach all Nations; was, as the *Word* plainly imports, to go and make *Disciples* of them; That is, to Baptize them into the *Faith of Chriſt*, by turning them from their former *Vanities* of *Idolatry*, worſhipping Stocks and Stones, Gold, Silver, four-footed Beaſts, & Creeping Things, to know and ſerve the only true and Living God, and *Jeſus Chriſt* whom he had ſent. To certifie unto the *Gentiles* as well as the *Jews*, that *Chriſt* the only begotten Son of God, the expreſs *Image* of his *Perſon*, and brightneſs of his *Glory*, was ſent into the *World*, out of the pure *Love* of God to all *Mankind*, For God ſo loved the *World* that he ſent his only begotten Son, that whoſoever believes on him, ſhould not periſh, but have everlaſting *Life*: and that therefore he ſent him to be a propitiation for our ſins; and not only for ours, but for the ſins of the whole *World*. That is, in his good *Intention*, he is unwilling that

St. Matth.
28. ult.

Act. 14. 15

Heb. 1. 3.

St. Jo. 3.
16.

1 St. Jo. 2.
2

that any should perish; but that *all should come to Repentance*; and by this preaching of the *Gospel* to come to the knowledge of these *Truths*, that so they might be saved. Let those men therefore preach as *Christ commanded*, and as the *Apostles Evangelized*; and then if the *Church* forbids them, they may say it is against *Preaching*. Let them obtain a *Lawful Deputation*, and not run before they are sent, saying, *The Lord says*, when the Lord hath not sent them. Let them *Teach and warn all men*, every where to *Repent*, because he that is baptized, *Repents, Believes*, and continues stedfast in that *Faith* shall be saved; but he who does not, though he has formerly escaped the *Pollutions* that are in the *World*, through the knowledge of our *Lord and Saviour Jesus Christ*, yet shall be *damm'd*, if he fall away from *Grace*, and return with the *Dog* to his *Vomit*; which it is not impossible for him to do, even after he has been enlighten'd, and tasted of the *Powers* of the *Life to come*, so long as he has *Within him a treacherous evil Heart of unbelief*; Without him, the powerful *Temptations* of the *World* and the *Devil*;

Devil; and therefore let him that thinketh he stands take heed lest he fall; lest he perish from the Right Way. Let them exhort, that first of all Supplications, Prayers, &c. be made for Kings, and all that are in Authority, that so People may lead a peaceable and quiet Life, in all Godliness and Honesty; in Subjection and Obedience to the Powers that are appointed and ordained of God to be over them; because they that will not live so, shall receive Damnation. Let them press the People to Peace and Unity, and tell them, that they who live in Envyings, Strife, Sedition and Divisions, live after the Flesh, and not after the Spirit; and therefore shall not inherit the Kingdom of God: That they who speak Evil of Dignities and despise Dominion, the things they understand not, shall bring upon themselves swift Destruction; and then let them Preach in Gods Name, (and certainly all Preaching that is not to this Effect and for these Designs, is far from it;) till the Church or any Bishop. in it finds fault with them, and that will be never, as long as they live, nor after their death. All these are Evangelical Com-
mands,

mands, Doctrines and Truths. But if *Satan* be divided against himself, how shall his *Kingdom* stand? and if ever you find them harping upon any of these *strings*, I am much mistaken.

I know they have a Thunder-clap ready; but God be thanked it is but a *Brutum fulmen*, it may make a great *Crack*, but it will do no hurt: What say you to that place of *St. Paul*, *Necessity is laid upon me, and woe is me if I preach not the Gospel?* I say that place is nothing to their *Purpose*. Let us first see the same Commission from them which *St. Paul* had; *Paul an Apostle of Jesus Christ by the will of God*: and then let them undertake the same *Work* to *Evangelize*, as the *Word* is, to preach the Gospel to those who never heard of it before. Let us see them so *Zealous* as to go and convert the *Savage Indians*; and then we shall begin to believe, they are afraid of the *Woe*, and preach the Gospel out of pure *Conscience* of the *Necessity* that is laid upon them. But to go about to make all the *World* believe; that We are *Idolaters* and *Heathens*, such as know not Christ, that so they may have

have the the glory of our *Conversion*, and be thought *Apostles*, is just as if they should first pick our Pockets, and by giving us Brass again in stead of our Gold, persuade us to believe they are our best Friends and Benefactors, wonderful kind and bountiful to us ; which indeed would make Us look like Fools and Children, but would certainly prove those who did it to be Cheats and Knaves. If in one thing they will act like Saint *Paul*, let them in another : and not boast as they do of their *Great Labours* in the *Gospel*, in other mens *Lines*, of things made ready to their hand ; of which Saint *Paul* would by no means be guilty : But they are not so scrupulous in that particular as he was ; and for all the *Necessity* and the *Woe*, will rather act the *Bishop* in another mans *Diocese*, than go to *Mexico* to preach the *Gospel*, and get one of their own.

2 Cor. 10.
16.

And for that preaching which does not preach these things, but a Gospel of their own, that is it which the *Church* by *Authority of Scripture* protests against ; and if they or an Angel from Heaven preach

preach any other Gospel in whole or in part, than what the *Holy Apostles* preached, let him not only be *silenced* but *accursed*. And so long as the *Pulpit* is made the *Shop of Schisme* (not to say *Hereſie*) in the *Church*, and the *Forge of Sedition* and *Rebellion* in the *State*: so long as *Preaching* is exalted above devout *Prayers* and *Praises*, which are the only *Tribute* we can pay our *Almighty Sovereign*, and shall be one part of the happy *Employment* in *Heaven*: so long as it shall stand in *Competition* with the *Sacraments* those holy *Seals*, whereby we are sealed to the *Day of Redemption*: Not only our *Church* ſayes it, but all the true *Saints* and *Servants of God* have ſaid the ſame, and will ſay ſo to the end of the *World*, that not onely twice in one *Day*, but once in a *Mans Life* is too much for any man to preach, or any *Chriſtian People* to hear. And of all theſe miſcarriages in *Religious* as well as *Civil Concerns*, this their *Preaching* is, and has been moſt notoriously guilty.

I would not have them take their *Measures of us* by their own *Standard*:
for

for though they know not how to distinguish betwixt the *Use* and the *Abuse* of things, let them not say therefore that We do not neither. The time was when they pretended there were great abuses crept into the *Ecclesiastical Government*; therefore away with it, *Root and Branch* of *Episcopacy*, the *Office* it self as well as the *Offence* (if any were besides their *Loyalty*, *Honors* and *Estates*, *Crimes* great enough for *Pride*, *Envy* and *Ambition*) our *Church* is for no such unreasonable *Methods*; nor because they have, and do greatly abuse *Preaching*, therefore nothing less will serve than an utter *Abolition* of the thing. I hope were there nothing else, yet common *Prudence* will allow any *Government* that *Liberty* which is for its own *Preservation*, and to endeavour to correct those abuses, which by experience are found so dangerous to the *Souls*, *Bodies*, and *Estates* of men, both in their *Private* and *Publique Capacities*. It is their idolizing of *Preaching*, making it the *Golden Calf* of *Beth-el* the *House of God*, and exalting it above all other *means* of *Grace*; It is their justling with it for precedence,

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cy, and not that only, but the *All* of *Godliness*, or least the *sine qua non*, without which, according to their Measure and Manner there can be no true *Religion*, which the *Church* condemns in them, and with very good Cause, for it is a most manifest falshood; and the *Bishops* are so far from being against *Preaching*, that many of them are very eminent and constant *Preachers* themselves, to the *Confusion* of this notorious *Slander*; notwithstanding that which, as Saint *Paul* sayes of himself, comes upon them daily, the Care of all the *Churches* in the heavy as well as honourable *Charge* of *Government*.

But the plain truth is, This is so necessary a *Tool*, that if it be taken away they cannot go forward with their *Babel*; without this they could not be able to Caress the *People*, or conveniently to disperse their *Opinions*, nor indeed make any tolerable advance in their *Grand Design*; and therefore Silencing *Godly Ministers* (of which *Number*, they only account themselves) is one of the most horrid *Cruelties* that *Persecution* can invent: though unless their

R Tongues

Tongues were out, it is as easie to Silence a Thunder-clap : and they are all like the *Aspen-leaves*, of which the Story sayes a *Wicked Womans Tongue was made* ; the more the wind of *Persecution* blows upon them, the faster do they wagg.

To conclude, it is not for their preaching of *Christ* or the *Gospel*, but for their prating with such malicious *Words* against *Kings, Prelates, Magistrates, Prayers*, and all *Government Ecclesiastical and Civil*, for which the *Laws* as well as our *Church* condemns them, and is against their *Preaching*.

CHAP. XV.

A short View of some other of their Doctrines. Of their Judaizing the Lords Day. Of their censuring all their Ancestors, and even their own Children to Damnation. Their subtilty in denying all these Accusations, and disowning the Actions of the late Rebels, when yet they

they tread in the very same steps, That they have the same Design, manifested from their great Industry in all late New Elections of Members of the present Parliament, to get Voices for such as will be favourable to their Interest. A probable Conjecture that they have had a principal hand in the late unhappy Differences betwixt the Two Houses; and of the great Desire they have of a New Parliament; and their hopes when that shall happen.

THERE are several other *Doctrines* of theirs which I shall only briefly touch upon, in order to a *Discovery* of what is their *Design* in maintaining them, though they may deserve a just reprehension from some other *Pen*. One of them is their teaching the *People* to *Judaize*, by making a *Sabbath* of the *Lords Day*: not that I believe, with all their turning over, they can find any thing in the *New Testament* for countenancing their *New Opinion*; or for the *Institution* of it. And though possibly the *Disciples* might have some intimation from our *Lord* about it; Yet having not left

left any thing upon Holy Record that they had, the more probable *Opinion* is, that in *Cómmemoration* of the *Glorious Resurrection*, they keep it as a Festival; and that it is to the *Ancient Usage* and Command of the *Church* that it owes its Institution; and that they never intended it for a *Sabbath* in a strict and *Jewish sense*, we have the same *Ancient Usage* to testify: and it was and still is the *Ancient* and present *Quarrel* of the *Jews* against the *Christians*, that they break the *Sabbath*, not only as to the *Day*, but as to the strict *Observation* of it even on the *Lords Day*, which they take for the *Christian Sabbath*. And methinks that is strange, that these men should cry out so against us for observing *Dayes*, and but using the name of *ALTAR*, (for both which we have Scripture and Authority to justify us) should yet think it is no Crime in them to seek for a refuge for their Error, by being obliged to the *Sanction* of the *Law* for a *Sabbath*. And how they will make one part of the Commandment mutable

Heb. 13. 10. we have
an Altar whereof
they have no right
to eat who serve the
Tabernacle.

mutable by changing the *Day* from *Saturday* to *Sunday*, and the other part eternal and unalterable, without an *express Warrant* from him who is *Lord of the Sabbath*, I confess it poses my *Understanding*; for, as I take it, they can shew no *Deputation* to be his *Vice-Gerents*; But if there were nothing *worse*, though I think this an *Error*, I should not deny them my *Vote* to be *Jewes*, and enjoy their *Sabbath*, and think it as great a *Sin* to dress a good Dinner on that *Day*, as to commit Murder or *Adultery*. Provided they would keep it a *Day of Rest* from those ill *Employments* they have so often, and still do abuse it to; as well as their *Fasts*, which were always observed to be the *Prologues* to *Mischief*, or raising of *Money*. They who are for *Liberty*, let them not condemn the *Lawful Liberty* of others, nor impose what they have neither *Warrant* nor *Command* for, upon mens *Consciences*, as absolutely necessary to *Salvation*. But the truth of the *Business*, as they have no *Doctrine* without an *Use*, so they have severall very ill ones for this; for besides that it

adds not a little to that opinion of *Sanctimony*, which is so necessary for them to cover their *Black Designs*; by the rigid Austerity they this Day impose upon themselves and others: The great *Use* they make of it is to lessen the Esteem of the Holy *Fasts* and *Festivals* of the *Church*; which they say are mere Superstitious Inventions of *Men*, forbidden by Saint *Paul*, where he tells the *Galathians* he had bestowed upon them *Labour in vain*, if they observed days and years; but the *Sabbath* is of Gods own appointment, and to be Sanctified, according to their *Doctrine*. So long therefore as they put it to these *Employments*, as they do in their frequent *Preaching* upon it, to make a Distinction of a *PARTY*; and to bring not onely our Christian, but *Politique Liberty* into Bondage, I think it is not without Danger, as well (though not so much) as the rest.

As for that strange *Doctrine* which I have heard several of them maintain, That all their Ancestors, and even their own Children, who dye in
their

their Infancy are damned, because they have not actual *Faith*, or had not the true *Faith* as they have; it is a great Uncharitableness, but no Injury to the Dead; who are never the further off from Heaven for their saying so. But this is a necessary *Corollary* to their former *Doctrine* of *Predestination*, and of their being the only *Elect*; for not only all *Heathens*, but all others who are not of their *Faith* and *Perswasion* are damned (and that till within this Hundred Years none could be) or otherways their *Doctrine* is false, and *Salvation* may be had without it; and in the *Communion* of another *Church*: which if they confess, all goes to *Ruine*, and the *Opus multorum annorum* will be broken in pieces; and would not that be a great *Pity*, that so curious a Frame should be ruin'd in a Moment? as for their own Children, if they will damne them, who can help it? it is a sign they are a kind, good natur'd, charitable Generation of Men. But if the poor *Infants* must suffer for it, and go to Hell, I am sure they may thank their *Parents*; whose want of *Faith*,

1 Cor. 7.
14.

or not procuring their *Baptism*, must if any thing be the occasion of it ; or else Saint *Paul* is much mistaken, when he tells us, that the Faith of one of the Parents shall *over ballance* the Infidelity of the other in favour of the Child : for *the unbelieving Wife is sanctified by the believing Husband, and the unbelieving Husband by the believing Wife, else were your Children unclean, but now they are holy.* And if so, and they die so, I dare say they shall be happy : and whosoever dare say the contrary, my Charity would oblige me not to believe him; and I am sure my Religion obliges me to believe him who best knows, and who bought and paid for them the price of his own dear Blood ; and he tells me, that *of such consisteth the Kingdom of God.*

S. Mat. 10.
14.

But (which is at the bottom of all) hereby they still more and more ingratiate themselves with the *People*, whom it is absolutely necessary to please ; and without a strong interest in whose love and esteem, they cannot hope to make a *Party* strong enough to carry on the rest of their *Designs* ; and how is it possible,
but

but that the very feet of these *Messengers* of glad *Tidings* must be beautiful? their *News* and *Person* in the highest esteem? How is it possible enough to admire and love these *Men*, who discover unto them this distinguishing *Grace* of *God* so particularly by their preaching manifested to their *Souls*, above all the rest of *Man-kind*; undoubtedly, if they will not go so far as *Saint Pauls* witnesses of some of his *Converts*, as to be willing to pluck out their *Eyes* for his sake, yet they will be ready to pluck out their *Purses* for a present *Maintenance*, and if occasion be, both with those, and some of them with their *Persons* assist the *Cause*, the *Good Cause* of *Reformation*; which is the thing they by this *Doctrine* would bring them to, and assure themselves of.

As for their dislike of *Christian Burial*, and several other things, I have not much to say to them about it; or can think they have any other *Design*, than what they have in all the little occurrences of *Life*, *Words*, *Looks*, *Gestures*, to keep up a distinction, &c. make a *Party*; and like the wicked King of *Israel*, they will

will be buried with the burial of an *Ass*, much good may it do them.

And thus having taken a *Survey* of these *Dissenters*, their *Original* and *Education*, their *Positions* and *Doctrines*, which are so useful and necessary to them, in order to the promoting the *Main Design* of *Reformation*, by making ours the *Kingdom of Antichrist*, that so they may have a *colour* and *pretence* to pull it down, we should now come to a particular declaration of their *Practices*, but having already upon the several *Points* of their *Doctrine* spoken fully of them; I shall not use their *Method*, and endeavour to swell these *Pages* into a larger *Book* by vain *Repetitions*; for I design the *Publique* and not the *Stationers* advantage; and can assure them I am no *Hackney Scribler*; and therefore for their *Practice* I refer the *Reader* backwards for about *Fourty Years*; and shall only *Recapitulate*; That all these great and fair pretences, with which the *Heads of Faction* indear themselves to the *People*, and the *People* to them; all that *Diligence* they use both *Night* and *Day* (for they are not without their to be suspected
Night

Night-Meetings; of which the *Politique Historian* so well *Remarques*, That they are, *Longè periculoso*, because they seem to favour *Deeds of Darknes*) I say all this Industry, is principally intended to alienate the Affections of the Subjects of these *Nations*, from the present *Government* and *Governours*, both *Civil* and *Ecclesiastical*; and by creating Fears and Jealousies, (the old Engines of *Sedition*) to unsettle the Minds of Men; by pretending great abuses, and unlawfulness in *Persons* and *Things*; to bring the *People* first to a dislike of them; and by degrees to wish an *Alteration*; and in plain *Termes*, to fit and dispose them by these secret and subtile Artifices, (which the *unwary* cannot, and the *Designing Party* will not discover) with the first Opportunity for downright *Rebellion*.

It is a matter of the greatest *Wonder*, that there should be found any *Men*, who pretend either to *Honesty*, *Prudence* or *Policy*, who should dislike a *Government* which for Excellency has not its equal in the whole *World*: There is no *Place* or *People* under the *Sun*, where
the

the Laws do so exactly hold the Balance betwixt the *Prince* and the *People*, as in the Realm of *England* : where every mans Right is to be bounded, and Property secured, that the poorest *Cot-tager* enjoys such Priviledges and Protection, as the *Gentry* of other *Nations* would think themselves happy in ; and the better sort of *People*, the Free-holders, possess many such Liberties and Franchises, as the *Counts* and *Grandees* amongst our neighbours can hardly boast of ; and it is a great pity that those *People*, who pretend to be weary under so mild, and fresh a Constitution of *Government*, have not seen or felt the hardship of the Lives of the *Bores* and *Peasants* on the other side of the *Sea* ; not only now, when they are Slaves to all *Parties*, in the present *War* ; but in the *Times* of the most profound Peace, and flourishing Trade amongst them.

It has been esteemed a State Maxim, by the wisest Heads ; *Malum bene positum, non est temere Removendum*. What must we then think of those Persons who are for *Innovations* in that *Government*, which with the Wisdom, Caution, and Prudence

dence of several Hundreds of Years has been established? and by the constant succession of all that experience, has been found so useful and advantageous to all the ends of *Society*. Should a man go now about to persuade the *Worthy Citizens* of *London*, to carry the ancient River of *Thames*, out of its Channel over *Black-Heath*, (which would be difficult enough,) only because it did not please him, or in hopes of finding Treasure at the Bottom of the *Old River*; would they not provide a lodging think you for him, in the most stately *Louvre* that e're was built for mad *Inhabitants*? but if he should not only frame such a *Project*, but secretly endeavour to persuade the *Populace* to compel the more Rich and Wealthy to undertake so unreasonable a *Design*, and which must certainly ruine the *Glorious City* beyond hopes of a second Resurrection; I am afraid he would find a Lodging more inconvenient than *Bedlam*, and need not fear to be drowned in his new River. The madness and malice of those persons who would alter the Old Channel and Stream of *Government* is far greater,

greater, being of universal ill *Consequence*, not only to that stately *Metropolis*, but to all *Places*, *Persons*, *Ranks* and *Degrees* of men.

But the *Miracle of Wonders* is, that these men who dislike and despise the present *Government*, who tread in the same *steps*, preach the same *Doctrines*, use the same *Arts* and *Methods*, make the very same *pretences* of *Religion* and *Reformation* with those desperate *Rebels* who so lately did overturn the *Government*, should yet be able so successfully to employ their *Talent* to put the same cheat upon us a *second Time*; and so easily again deceive *People* into the direct Road of those *Miseries*, *Distractions*, *Confusions*, *Ruines*, *Desolations*, and almost *Destruction*, which are still so fresh in *Remembrance*.

After all this do I know they will look as demurely as if *Butter* would not melt in their *Mouthes*, and yet speak as if they
 Ec. 55. 21. had nothing else there: their *Words* will be softer than *Butter*, smoother than *Oyl* in pretending all imaginable *Innocence*; and to say truth, even the best of them, who it may be do not penetrate into
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the Bottom of the *Mischief*, are yet like *Solomons Madman*, who cast about those *Firebrands*, *Arrows* and *Death*, with which the *Engineers* of the *Faction* furnish them; who deceives his *Neighbour*, and sayes, Am I not in sport? I mean no harm to any Body. I know not what others may do, but for my part, I like no such Jestings: especially with such dangerous Edge-Tools as will cut the *Nerves* of *Government*, and dislimb the *Body Politique*.

They are not yet come so high as to the removing *Evil Counsellors*, and indeed that *Stratagem* is too stale, and has been too often made use of. It were well if they were not now busie upon the other *Extream*, and endeavouring to put such upon us. It is but too easie to observe, even by those who are not over *Curious*, that something they do design, which it is not yet time for them to make *Publique*: And there is nothing more confirms the *Suspicion*, than the great and indefatigable *Industry*, which of late they have employed, to promote their *Interest* in the *Present Parliament*; in which there has rarely happened a *Vacancy*

cancy, and by consequence a new *Election*, but all their Forces are united, and all their Friends are made, if possible to set up such a person as is a *Moderate Man* (as they call them) if they can go no further; that is, such a one as will be so favourably inclined to them and their affairs, as to let them alone: and to confirm the probability of this, I heard it confidently affirmed, that one of the great Leaders of the *Presbyterians* at an *Election* not long since, induced all his Party to give their *Voyces* for a *Gentleman* (who it may be would have deceived their Hopes, if he had carried it) with this all-powerful Argument, All you that hope for the Salvation of your Souls, give your Voices for such a one. So that now it is clear that *Election* of *Knights* and *Burgessees* in *Parliament* is a necessary ingredient, and sign of their *Election* as *Saints*. For I am satisfied that they do not promise themselves much from this *Parliament*, which is composed of so many *Worthy Gentlemen* eminent for their sufferings for Loyalty, as well as Prudence and Wisdom. All that ever they hoped for, or it may be

be at present would desire; would be only a *Comprehension* or *Connivence*; that so the *Gospel* might have free *Course*, that it might run and be glorified; and that is, in the true *Sense* and meaning of it, That thereby they might gain the advantage of *Time* and *Opportunity*, without *Controllment* of *Laws*, to make their Party so strong as to have the greatest *Voice* and *Poll*, in the *Elections* of future *Parliaments*, which dangerous design of theirs, it is the general hopes of all those who wish well to the *Government*, the *Prudence* of the *Present* will in their *Wisdom* in time endeavour to obviate, by that much to be desired *Bill of Regulating Elections*. And there appears no Reason

It is a saying of our Law, *utlagatus habet caput lupinum*,

that they who will not observe *Laws*, and be obedient to *Government*, should have the *Priviledges* of *Laws*, which

Intimating that they who will not be obedient to *Laws*, which is the reason of *utlawry*, are like Wolves and such noxious Animals; and why the Wolves, though in Sheeps clothing, should either chuse, or be chosen a *Guard* for the Sheep, I know no reason, unless we have a mind to be worried. And possibly if something of this Nature were provided to disable all Recusants, it might prove a safe Expedient to secure the *Government* as it is now established, and free us from the Fears both of *Papery* and *Presbytery*.

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they endeavour to destroy. To have a *Parliament* of their *Persuasion* would be the most glorious thing imaginable; and they know by experience, that the Protection of that great Name of *Parliament* and colour of Law, are the surest *Wayes* to overthrow all, even the Fundamental Constitutions of the Nation: and as the late *Usurper* was wont to say, make even *Magna Charta*, *Magna F*—— if contrary to the Establishment of their *Dominion*: and it is well for them if they be innocent of the guilt of which they have not without reason been suspected; That those great *Heats* and *Animosities* which have of late obstructed all the publick Affairs, and so much eclipsed the former *Glories* of this *Renowned Parliament*, have in a great measure proceeded from this mutinous and fermenting *Spirit*; which wherever it comes, like a strong *Poyson* in the *Blood* and *Humours* of the Natural *Body*, causes most violent *Ebullitions*, *Spasmes*, and *Convulsions* in the *Body Politique*.

And I think it will appear but too plainly, if likewise it be considered,
that

that they have been the *Party* who have used all endeavours for the *Dissolution* of the Present *Parliament*, and a *New* one to be called; which being sufficiently taken notice of already has spared me the pains. One thing however deserves our Observation, which confirms what has before been spoken; That the Confinement of some who both by *Print* and *Words* did endeavour to prove this no Parliament; as it has given a great dash to the Hopes and Confidence of the Party, so it is represented by them with the greatest trouble, and the most sensible affliction that could have befallen them; and that they may still do something, when they cannot do what they would, (as a Noble Lord takes notice) the reason of their misfortune is attributed to the prevalency of the *Court-Party*: by which distinction they endeavour to make a Fraction in the House, and set the Country against the Court, so that they are for any Tooth Good Barber, if they may but draw one out of the Head of the State, at which they have such an aking Tooth in their own. But

it is to be hoped that these *Designs* of their Enemies will be an occasion of their closer *Unity* and firmer *Union*; no person breathing being willing to believe the Counsels of his avowed Enemies, much less to take or follow them: And whatever some men would persuade the World, the *Interest* of the *King* is inseparable from that of the *Country*, and *vice versa*: and it is the *Kings Person* and Presence that makes the *Court*; and whoever owns himself against the Interest of the *Court*, does at the same time abandon the Interest both of the *Crown* and *Country*.

CHAP. XVI.

Of the Artifices which these men use to render all applications ineffectual; by their tiring out the Inferiour Magistracy with their Obstinacy. The advantage they make of the suspension of Laws to fortifie their followers, and persuading them it is a particular effect of the care which God takes of them and the Cause. That place in the Acts, of Gamaliel's Counsel, If
this

this Work be of God it will stand, by which they frighten some, and endeavour to discourage all people from meddling with them considered, and proved to be the Word of Gamaliel a Doctor of the Law, but not the Word of God, because not universally true.

HAVING thus far traced them under ground, and brought to light their most *Secret Designs*, by shewing the *ill* and *dangerous* use they make of the *Sword* of the *Spirit*, with which they pretend to be armed, though in truth it is the *Spirit* of the *Sword*; Let us now come to see what *Defensive Armour* furnishes their *Panoply* and *Magazine*; and there likewise we shall find them most admirably stored; and that they are as they think, as invulnerable as the Poets feign the Son of *Thetis*; and have not only *Bombes* and *Fire-balls* to annoy their *Enemies*, the great *Ordinance* of *Preaching* to batter down the strongest *Fortifications* of *Government*, but a *Shield* to keep off every blow from doing them harm.

There never was any *Age* that wanted men of factious and turbulent *Spirits*, or

ambitious *Heads*; but sure never any produced more, or more dangerous than the Present; such who will make no difficulty to *sacrifice* all the Publick Interest, to their Private *Satisfaction*, *Opinions*, and *Designs*. It has therefore been the cautelous Prudence of all *Governments* to keep a watchful eye, and a strict rein upon all such disorderly *Temper*s and dangerous *Persons*. But above all others, as our late martyr'd *Sovereign* of most blessed memory, from too dear *Experience*, does observe; *The Devil of Rebellion, who comes transformed in the shape of the Angel of Reformation is always most dangerous; and where Piety and Conscience are drawn into the Conspiracy, though they are but both personated, yet there will never want an unwary Multitude, to follow, support, encourage and assist such bewitching pretences.*

How ineffectual all the endeavours have been which hitherto have been applied to such growing *Distempers*, is but too apparent by the slender successes; and slow advances they have made towards our pristine *Health* and perfect *Recovery*; and that we are not yet out
of

of a visible *danger* of relapsing into the same desperate *Maladies*, which does not at all argue want of Skill in the *State-Physicians*, but the incorrigible obstinacy, and radicated Malignity of the *Distemper*, which will not submit to common, gentle, and familiar *Methods*; and though they may expect the more rugged and forceable Process for a Cure, we will endeavour to shew how by their subtile Arts they render all Operations upon them ineffectual.

They make it their great business to discourage and tire out the *Subordinate Magistrates*, in the Administration of *Justice*; by rendring all their endeavours of this *Nature* vain, fruitless and unsuccessful; encouraging their Followers to hold out but a little longer, and persist in their *obstinacy*, and the *Day* will be their own: and if, as it may probably happen, any one who formerly did use vigorously to prosecute them, does but a little desist from his proceedings, or abate of what they call his Heat; presently they tell their People, such a man is now convinced of his *Error*, in persecuting the People of God; and in Time

so will all the rest: and they will give them *Scripture* for it; (for they are rarely without a *Scriptum est*, though by their abusing it as he did to our *Saviour*, we may know of whom they learnt that Trade) *The Rod of the wicked*, they tell them, shall not alwayes lye upon the *Lot of the Righteous*. But if this were all, they would many times prove themselves false Prophets: and these their foolish *Conjectures* coming to the Ears of such worthy *Gentlemen* as are thereby abused, prove an occasion to let them know their mistake.

But if any such Person, whom they call a *Persecutor* for doing his *Duty*, happen to die (though in the common *Method*, and by the unavoidable *Laws of Mortality*) presently they undertake to be *Interpretes fulminis*; and pronounce it a *Judgement* from *God*, who layes such Persecutors in the Dust; and they will not stick to threaten others with the same Fate, to frighten them into a compliance with, or connivence at them; and to manifest I do not abuse them in this or whatever I write concerning them, this following Letter will make
appear

appear, and give us a taste of their *Temper*, and pretences of *Innocence*, which have been mentioned. It was sent to me by a *Clergy-man*, who (by the account he gave me with it) did endeavour by all fair means, and several remonstrating Letters and Discourses, to perswade one of these *Dissenters*, to quit his dangerous *Wayes* and *Doctrines*: but finding those ineffectual, he gave him to understand the danger into which he had run himself by administering the *Sacrament* contrary to the *Act of Uniformity*; besides several other offences against many *Statutes*, provided for suppressing and preventing *Unlawful Conventicles*; telling him, that if he did not cease to make such *Disturbances* in his *Parish*, since the mild and gentle means would not, he was resolved to effect it by the Power and Severity of the *Laws*: to which his Answer was as followes.

S I R,

Yours I received yesternight, my Answer and Judgement is, that a persecuting Spirit is very abominable and odious to God and all Good Men. I pity you
for

Oh Inno-
cence!

for your Saul-like breathings, notwithstanding (when with you) I challenged you by your self, or any other justly to tax me with any wrong I have done you, or any under you, or with meddling in the least with State or Ecclesiastical Affairs. You in Yours to me assert and vaunt that it is in your power, to do that that tends to the ruine of my Estate. You know, Sir, whose language you imitate, to whom our meek and Blessed Lord replied as in Joh. 19. 11. I could instance in ma-

* It being the Government which does prosecute them, they hope to see that laid also in the Dust.

ny late Persecutors, whom God hath laid in the * Dust; I speak not this to irritate you or your Paritisans, but to lenifie: and consider, Sir, if God should smite

you, what may become of your Wife and Children: but if you (causelessly) resolve to be a Snare and a Trap, a Scourge in my Sides, and a Thorn in mine Eyes, I leave the whole matter to him who is higher than the Highest, and judgeth righteously; and only telling you this, that this is not the || Way to bring me and others in love with what you invite me to, I conclude with my Prayers for the * illumination of your mind, and conversion of your heart, and am,

S I R,

Yours to serve you for your Souls good.

|| Quare what is?
* A kind suppositi-
on, that he
to whom
he writ
was blind,
& uncon-
verted, & a
good way
to per-
suade his
Paritio-
ners that such a blind guide must lead them into the Ditch.

such a blind guide must lead them into the Ditch.

But farther, The suspension of the Execution of the *Laws*, and the infliction of those *Penalties* which men of good *Temper* never make use of without a *Reluctancy*, they constantly abuse to fortifie their followers in their persuasions: for they alwayes attribute that *Impunity* to an over-ruling hand of Providence, or to the remorse of *Conscience*; which is indeed the pure *Effect* of *Clemency*, and proceeds from the tenderness of the subordinate *Ministers* of *Justice*. But they cry it is the *Lords* doing, and a return of their *Prayers*; and comes from that particular Care which God takes of them; who will not suffer the *Malice* of the *Wicked*, (theirs and therefore his *Enemies*) to prevail against them. I will not say but that it is an effect of the *Excellency* of the *Divine Nature*, who by his goodness and long-suffering would lead them to *Repentance*; but if they despise the *Riches* of his *Grace*, as much as they do all other *Clemency*, they will find that those favours will not last alwayes; and what *Mercy* cannot, there will be an unavoidable *necessity* that *Severity* must punish if it cannot reclaim.

There

Acts 5. 34.
 w 41.

There is one place in the *Acts* of the *Holy Apostles*, which they make constant use of, to encourage their *Party*, and to discourage *Weak* and *Timorous Minds* from meddling with them, lest they should be found to fight against God: as they perswade People all those do who do any wayes oppose them, who with so much confidence call themselves the *Children* and *People* of God.

Now that this is upon the *Holy Records* as the word of *Gamaliel*, and not as the *Word* of God, and an un-erring *Rule* for our *Direction* or *Practice*, is plain; because it is neither *universally* true nor obliging, which, whatever is the *Word* of God most undoubtedly is; for every *Work* and every *Counsel* which does stand is not of God. 'Tis thought by some, there was a *Time* when all or the Greatest part of the Church was *Arrian*; and *Athanasius* the only or principal Person that did oppose it. I hope they will not agree, That that *Hereſie* was of God, or ought not to have been opposed, because it stood so long and flourish'd: But they will say; You see it came to nought, because it was not of God; and I say

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we are obliged to *Athanasius*, whom it pleased God to inspire with so much courage, (and a better *understanding* of this place than they would have us have) as boldly to stemm the *Flood* and oppose his *Buckler*, in defence of the truth against so many *Legions*, with which 'tis said the *World* was at that time possess'd.

But what a prodigious conquest, progress, growth and increase has the superstitious *Doctrine* and most damnable *Heresie* of *Mahomet* made in the *World*? all or the greatest part of *Asia*, a considerable part of *Europe*, and the most of *Affrica*, being become *Profelytes* to that *Detestable Impostor*: and I hope no good *Christian* will allow this for a sound argument; That *Mahometanism* is therefore a *Work* or *Counsel* of *God*, because it does stand, and has stood for above this thousand Years: and that it ought not to be opposed, lest whilst *Christians* fight against the *Turks*, they should be found to fight against *God*: and could the *Turks* bring this to be an *Article* of our *Creed*, they would soon fulfill their
so

so much *Believed Propheſie*, That their *Empire and Religion* ſhall be *univerſally extended over the whole World*.

Nay, ſhould this be admitted as *univerſally true*, there is no *Error* in the *Church*, or *disorder* in the *State*, which we may endeavour to ſuppreſs : and the *Country Conſtable* ſeeing a company of armed *Peaſants* about to commit a *Riot* ; inſtead of *Charging* them in the *Kings Name* to deſiſt, and repair to their ſeveral habitations and employments, or to keep the *Peace*, may for the neglect of his *Duty* plead ; if this *Counſel* or *Work* be of *God* (as it may happen to be pretended, and that it is for *Conſcience-ſake*) it will ſtand, and all that I can do will be to no purpoſe to overthrow it ; and it may be whiſt I go about to ſuppreſs it, I ſhall be found to fight againſt *God* ; but if it be of *Men*, it will come to nought ; and this will bring us perfectly to the *Mahometan Principle*, by which they always paſs their *Judgment* of *Perſons* or *Actions* according to the *Events*.

And that all the whole *Council*, as it is there ſaid, ſhould agree to one *Doctors*
Opi-

Opinion, and that built upon so slender a *Reason*, as two *single Instances*, is so wholly *Miraculous*, that it cannot be look'd upon as any thing less than an *Effect* of that *Power* and *Goodness* of *God*, which did so wonderfully manifest it selfe for the support and Propagation of that *Truth* which was his own, that *Counsel*, and that *Work* which really was of *God*.

C H A P. XVII.

A more particular Survey of their Policy in rendring all Expedients useles which have been applied to reclaim them, from that place in Ezra 7. 26. Of Capital Punishments. Of Imprisonment, how they make it of advantage to them, to confirme their Cause and Followers, and to bring a general Odium upon the Laws and Government: their evasions to escape Forfeitures. Of their complaints of the injustice and oppression of the Penal Laws. Of Banishment: A Coffee-house Dialogue about it, betwixt Mr. Kinglove of— and a Grand-child of Martin Mar-Prelates.

Let

LET us pass on from Generals to Particulars, and there we shall find what great *Artists* they are in *eluding* all the most prudent endeavours which have been made use of to suppress their growth. We will therefore consider of the several *Remedies* which have been applyed to reclaim them to *Obedience*, as they are propounded by the Prophet

Ezr. 7. 26. Ezra. And whosoever will not do the Law of thy God and of the King, let Judgement be speedily executed upon him, whether it be to Death, or to Banishment, or to Confiscation of Goods, or to Imprisonment, And though they may say this is only the Command of a Heathen Emperor; let them consider that Ezra is so far from thinking it unscriptural or unlawful, that he blesses the Lord God of Israel who had put such a thing into the Kings Heart, as was the only expedient to enable him to rebuild the House of the Lord, and bring it to its former Beauty and Glory.

As for that sort of Punishment which is Capital and Sanguinary, as it does not at all suit the temper of the *Gospel*,

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so they are satisfied that it is not the Custome of our Law-givers to write theirs, as 'tis said, the Athenian *Draco* did his *Statutes* in *Characters* of *Blood*. Nor shall these *Men* need to fear resisting unto *Blood*, unless they mean in unlawful *Insurrections* of their own raising: Or for intentional or actual Violence, Treason, or Rebellion, to which they seem to be in the ready and nearest way; and therefore since, if they will but take care to avoid the Crimes, they are out of the reach of their punishments: we will pursue this consideration no further.

A second sort of punishment, which has been made use of is *Imprisonment*; and in this they pretend to Glory, and to make most considerable advantages; for though you may confine their *Bodies*, yet their *Tongues* and *Pens* have alwayes been at Liberty; and this has been so far from hindering, that (contrary to other *Infections*) they make this shutting them up contribute to the spreading of the *Contagion*; and it has been no unusual thing for the *Jaylors* advantage to have a *Conventicle* in the very Prison;

son ; just as some Impudent Fellows will cut Purfes and pick Pockets under the Gallows at the time of an Execution.

Besides, they perswade all People that this is *Persecution* , being their confinement is for their pretending *Religion* ; and hereby, as before was said, they gain Love and Pity to their Persons and Persuasions; which are therefore thought *Good*, because such *Good Men* suffer for them, and for such their Sufferings are accounted *Good Men* : and how ready these Objects are to create Pity , and some beginnings of Love in the Minds of Men, it is evident; in that there is not the most notorious *Criminal* that is kept within those *Walls*, and whom all men judge worthy of Death, but will meet with some Compassion , and far more Charity than he can deserve. Hereby also they endeavour to raise and confirm an aversion in all their Followers against all those Persons, Laws, and that Government, which are the *Causes* of their unjust Sufferings and Confinement, as they call them.

In the last place, it being to be supposed, that this *Imprisonment* will not be
per-

perpetual: Hopes of amendment, intercession of Friends, some small promises, which the wearisomness of a Prison, the natural love all men have for Liberty, or the hopes that they may be more serviceable to their *Common Interest* abroad, may extort from them: Or however *Clemency* by an *Act of Free and General Pardon* may discharge them; and then these *Ingrates* are so far from being obliged by such undeserved kindnesses, that they improve them all to the same *mischievous ends* as they do all other things. And no sooner are they out, but the Deliverance is celebrated with as much *wonder* and *astonishment*, as many *Thanksgivings* and *Praises*, as was that of Saint *Peter*, when the Angel brought him forth, and the *Iron Gate* open'd to him of its own accord, and as during their confinement they did by their *Patience*, so after their Deliverance they do by their *Example* fortifie their Followers; that so the Penalties of the Law may not frighten them out of their *Disobedience*; and not only so, but strengthen them in their *Faith*; for undoubtedly they are in the *Right Way*; both because they suf-

fer *Persecution*, *Bonds* and *Imprisonments* for the *Gospel*: and also because *God* appears so particularly for them in delivering them out of all these afflictions and tribulations.

Let us now see how they will deal with a third way of *Punishment*, which is *Confiscation* of *Goods*, which has been the penalty that our *Laws* have most generally inflicted upon *Dissenters*: and here it has been the general observation, that the smaller *Fines*, as twelve pence a *Sunday*, have been most effectual, the proceedings upon the greater and heavier *Fines* being more rarely put in execution; that being generally a tenderness in all men, which makes them unwilling to ruine others in their *Estates*, as they believe these *heavy-Impositions* would do. But they may spare themselves that Pity, for these *People* know well enough not only how to avoid the punishment, but to make it become serviceable to their *Interest*.

If the *Penalty* proceeds upon *Information*, as most generally it does; they endeavour to render the *Name* and *Office* of *Informer* odious, so that few people of
credit

credit will intermeddle in it; and then either it will not be done at all, or it will be undertaken by the meaner sort of people, who inform out of the *Hopes* of their share of the Forfeiture; and if it happens (as too many of them are) that the *Information* is given in by loose, idle, or scandalous poor people, then they are safe enough, and proclaim to every body, *You see what kind of people these are, Drunkards, Swearers, poor pityful Fellows, that will say or swear any thing for Money, that are hired against us, and are our Accusers.* And this adds not a little to the confidence with which their *Leaders* inspire them, of having a good *Opinion* of themselves; or of that which hereby others may come to have of them and their wayes, seeing them prosecuted (which they call *Persecuted*) by such a sort of people, as having no *Religion* themselves, may therefore be thought to hate and persecute such as have: and this also affords them an opportunity, which they are not backward to improve, by insinuating, that the *Authority* which sets such *Men at Work*, encourages them in it, and rewards them for it, is like them *persecuting* and *wicked*

too. Or if the *Information* be given in by sober, honest, and credible Persons, they can make a *Bill of Sale* of all their *Visible Estate* to a true and trusty Friend, and then they will bid the *Levy* a *Defiance*, and never think this a fraudulent *Deed*; nor shall the Officers be able, if they were so minded, by all their Art or Industry, to discover and to prove that it is: Or however they will stand upon their guard, and keep the Doors fast lock't and bolted, in despite of that *Aphorism* of the Law, which sayes, *That no mans House shall be his Castle against the King.*

They will rarely pay the *Forfeiture*, which by virtue of the *Warrant* to *Levy* is demanded of them, though it be but a Shilling; so that the Officers are obliged to Distrain, and for their own security they will take enough: and when that is done, there is such a general squeamishness upon *People*, that they do not care to buy such *Goods*, unless they be overcome by the *Temptation* of an excessive great *Bargain*; so that they are forced to sell *Robin Hoods* merry Pennyworths: and when all the *Charges* are de-

deducted, which necessarily attends this *Procedure*, there will be but a slender *Surplusage* to be returned to the *Owners*, some of which, to mend an ill *Market*, are so stubborn, that they will not receive it. Now though the fault was wholly in themselves, yet will they cry out, *That their Goods were sold for a quarter of their worth*; and exclaim against the injustice and oppression of such proceedings. And after all is done, they will tell you, that you cannot take away their *Spiritual Comforts*; you cannot take away their *God* from them. And they have so often, and so lowdly in the *Meeting-House* been fore-warn'd of this, that they are fore-arm'd against it. What? can you endure to suffer *Persecution* with the *People of God*? Can you be contented joyfully to take the spoiling of your *Goods* for the *Gospels* sake? Can you be ready to suffer *Bonds*, and *Imprisonments*, and *Death*, rather than forsake *Christ*? Can you endure to suffer affliction for a season with the *People of God* like *Moses*? Ah my *Friends*! it is but for a *Season*, a short *Season*, for those *Days* shall be shortned for the *Elect* sake.

Can you bear the Cross and despise the shame? Can you be contented to be the *Song of the Drunkards*; such as are drunk with the Cup of the Fornications of the great *Whore of Babylon*? Can you endure to be called *Hypocrites* and *Deceivers*? Oh! then you are *Elect* and precious; and a thousand such things. I say they have so frequently been told of this, that they verily believe these afflictions are sent of *God*, purposely for the tryal of their *Truth* and *Constancy*; and by their sufferings of this Nature their *Teachers* persuade and convince them beyond all other Arguments, that they are the *People of God*, and no *Hypocrites*: for all that will live *Godly* must suffer *Persecution*. Though that all is apparently to be restrained to that Age or some following, for it is known, that many who have lived *Godly*, have not suffered *Persecution*: Nor do they after all this noise; for it is the *Cause* that makes *Persecution* and *Martyrdom*.

But having lost their *outward* Enjoyments, they fly to their *inward* Refreshments, to the thoughts of their being the *Elect*, and to the contemplation of those

those great and durable *Riches* and *Treasures* which they think are laid up for them in *Heaven*; and these pleasant *Phantasies* fill them with *Joy*, and that *Joy* fills them with a contempt of earthly *Things*; that *Contempt* brings them to some degrees of *Contentment*; and now they know how to suffer the want and loss of all things: and at the last they come to the real beliefe, that they are what they think themselves most tryed and excellent *Christians*. Though all this is but a meer *Effect* of *Nature*, and which a *Heathen* might have had above the idle Dream of his *Elizium*: and they are no more the fruits of *Grace* in the one than in the other: and the foundation of their joy being laid upon a false bottom, as before was manifested, they have little Reason to rejoyce in these Sufferings which befall them as evil *Doers*, as dis-^{2 Pet. 4. 15} obedient to *Authority*, and busie-bodies in other mens *Matters*, in meddling with the *Affairs* of *State*, endeavouring *Alterations* and *Innovations*.

But for certain the *Politique Ring-Leaders* of *Faction* knows, whoever loses by these Punishments, they have gained

gained their *Design* upon the *People*: whom by these sufferings they assure to themselves and their *Principles*; finding it verified which they have so often told them about suffering these afflictions; and that God would recompence these their sufferings for *Conscience* sake, with spiritual Joy and Comfort. And not only so, but they bring them to the bent of their Bow, and easily induce them to hate all *Government*, which does by violence deprive them of their Estates; and especially the guilt of this *Persecution* is sure to be thrown upon the *Ecclesiastical Government*, to render that as odious and Antichristian as they possibly can.

It is well that punishment is now a sign of *Grace*, and the suffering the deserved *Penalties* of the *Laws* is come to be *Persecution*. It is not yet Thirty Years since they, or so many of them as are alive, were then of another *Judgement*; and made the most illegal and unjust sufferings of others, a certain sign of *Reprobation*, and being forsaken of *God*. But these *People* have very ill *Memories*, though it is the *Opinion* of some, that in regard

regard of one excellent *Faculty* they are *Masters* of, they had need to have good ones. However this gives us some encouragement to hope, that before that time be run about again, all People may be convinced, that this which they call *Persecution* may be believed to be *Just Punishment*, since the *Scene* of words may be so easily shifted in half an Age. And if once the Vizzard chance to fall off, the *Æthiopian* come to be discovered, and what now looks like a *Lamb*, appears to be a *Leopard*: when the *World* comes to understand them aright, they will pass a true *Judgement* of them and their ruinous *Principles* and *Practices*, and say,

Qui Color Albus erat nunc est contrarius albo.

And this is so far from impossible that it is not improbable; and if no person will do it for them, they will certainly do it for themselves.

Having shewn what great Artists they are in eluding all other Penalties, we should now come to a Consideration of the

the last Particular, which is *Banishment*; but in regard that Method has never yet been tryed upon them, nor so far as I know, so much as been designed against them, I can say little to it, nor can I conjecture what *Stratagems* or *Policies* they would find out to evade and avoid it.

But if I may be permitted the freedom,

Ita vertere seriâ.

I will shift the *Scene* with a pleasant *Dialogue*, which it was once my *Fortune* to hear at a *Coffee-house*, betwixt two Gentlemen, Strangers to me as I was to them.

It was one *Evening*, before the House was full of *Smok* and *Company*, though never empty of what was then the talk of the *Town* about the *Test*; their *Discourse* was occasioned (as I afterwards understood by reading the *Paper* when they had left it) by a small Letter to a Friend which lay before them upon the *Table*; in which it was in short treated of the *Means* to bring in *Dissenters* to the *Church*: and particularly it was addressed

fed to this point of *Banishment*, as a most impolitique and unpracticable way of *Punishment*. The Gentlemens names I know not, nor if I did, would it be necessary to divulge them; but one of them seemed to be the *Grand-Child* to *Martin Mar-Prelate*, advanced by the gain of *Godliness* to Master, for both his age & discourse were agreeable to the conjecture. The other look't like one of the ancient *Family* of the *Kingloves* of——and therefore for distinction, so we will call them. They had warm'd their mouths with *Coffee* and *Discourse* before I came in, and what was the begining of the *Discourse* I cannot tell; but having seated my self in civility at a convenient distance, call'd for a Dish of the Liquor of the House, got the *Gazette* and *Votes* about me. The first that I heard Mr. *Kinglove* say, was, Sir, it is an *Axiom* both in *Naturals* and *Politiques*, which will never fail while the *World* stands, *Sublatâ Causâ tollitur effectus*, do but take away these *Causes* of *Dissention* and *Disturbance*, and the *Effects* and *Dangers* will certainly cease.

Marp. Verily, now I find that the *Tender*

der Mercies of the wicked are cruelty: What? would you have so many good *People* sent away, only because their *Conscience* will not give them leave to bow to *Baal*? O! Sir, consider your own safety is bound up in the Bundle of theirs; it is for the *Elects* sake that God spares the *World*; it is for the five *Righteous*, that the *Lord* does not destroy this *Spiritual Sodom*. Take heed how you offend these little *Ones*.

Kingl. Pray Sir, do not mistake me, though you are all subject to wilful mistakes; I am not for dis-peopling a *Nation*, as the Gentleman in his Paper here tells you *Ferdinand* the *Catholick* and *Philip* Kings of *Spain* did, in banishing 234000 Families of *Jews* and *Moors*: nay, more, I must tell you; I am of the *Opinion*, that it is no *Politique Consideration*, to permit whole Families to go into *Voluntary Exile* amongst our Neighbours: and I have heard some people (who have the reputation of *Prudence* and *Honesty*) attribute a great part of the sensible *Decay* of the *Trade* of the *Nation* to the want of such a *Precaution*: for several of your discontented *Mutinous Party* have transported those *Crafts* and *Mysteries*, which whilest they

they were such to our *Neighbours*, brought no small advantage to the *Nation*, whereas now by these *Mens* baseness *Foraigers* are become Masters of them, and by reason of their Industry, frugal way of Living and Trading, they beat down our *Markets* and undersel us in our own *Commodities*.

Marpr. O, now I perceive your sad meaning ; you would have our *Candlestick* taken away, our Teachers removed out of our sight.

Kingl. I have nothing to do with your *Candlestick*; but I would be glad to see the Fire-brand taken out of it, and a *New* and better Light set up in the room of it: and I hope now I have pleas'd you.

Marpr. What? would you have the *Godly Ministers* sent away from us?

Kingl. By no means, not I: for I know none such among you, or that I may not be uncharitable, but a very few; some mistaken well-meanining *Men* it is possible there may be, whom the *Politiques* lead about by the *Noses*: but it is the *Ungodly, Seditious, Factionous Teachers*, who are no *Ministers* but of their own or *Hugh Peters's* making, that not only I, but

but you if you understood your self, or your own *Interest* ought to be against; who are like the notable *Pick-pocket* with three hands, one of which was a *Wooden* one, who used to do his feat at the *Church*, and had two hands to hold up *Devoutly* at his *Prayers*, and a third at the same time *Diving* into your *Pocket*.

Marp. Well; well, Sir, you may say what you will, but they are *Godly Men*; and if *God* for our *Sins* should suffer them to be taken away from us, he would raise us up more.

Kingl. Good Sir be not so bold with *God Almighty*, and however you make bold with him at every turn; I doubt you would not be so bold, (though you are a *Man of Gifts your self*) to set up for a *Teacher*, if you were assured, or but thought, that you should be *Exported* amongst the rest of the *Commodities* with which the *Nation* is clogg'd and overcharged; and for which we want a good *Market*: and I believe it would cool the *Courage* of the hottest *Zealot*, and keep him from setting up a *Trade* to which he never was bound *Prentice*, a *Retayler* of *Disobedience* and *Faction*.

Marp. O Sad! what say you? would you have us sold for bondmen amongst the Commodities of the Nation? I thought what a Conscience men of your Principle have.

Kingl. Still more mistakes! I have you sold! why you are such inestimable Jewels as are no bodyes mony unless it be the Grand Signiors; It may be you might become the Turbant; but I dare say, no Christian Prince will venture at you for all your Lustre, nor think you ornamental to his *Diadem*, which I fear few of you have a kindness for, because it carries a Cross at top on't, and for other Merchants, I know none that Trade in Noise and Bustle.

Marp. Good Sir, We love the King, and are as good Subjects as any he has.

Kingl. I am glad to hear it, but I should be far more glad to see it, that so I might believe it, and it were well if your Words and Actions were at Peace with themselves; but you are so great lovers of Dissention, that it is impossible to find Unity in the same Person amongst you, but we will wave that Discourse.

Marp. And I pray Sir, What would
 U you

you do with those Multitudes, who will never be brought to hear your Service Book ? it may be you would have them Excommunicated, to help the Commisfaries and Officials to a little money for their Absolution.

Kingl. I will not concern my self with what I would have done ; but you had no need to tell me what a flight Esteem you all have of that Dreadful Sentence. It is because you do not understand it. However, We will leave it to the Wisdom of those in whose Power it is, both when and where to make use of it. But what Multitudes are these you talk of ? Sure you are great *Arithmeticians*, for you are always at Multiplication, Division and Numbers, Fractions and Multitudes, I would you knew the Golden Rule too.

Marp. You cannot but know that we are a considerable part of the Nation ; and if you would come to one of our meetings you would be convinced of it.

Kingl. I thank you for your Invitation, but I will not trouble you, or add to your supposed Numbers by my Company : and for all your skill in Figures, I believe you have

have a great many Cyphers amongst you ; and if all those who follow you out of Affectation to be accounted some-body, or out of little Design and interest, were taken off, which they would soon be, if they met with a disappointment in those things which induced them to joyn with you, your Numbers would dwindle into an inconsiderable Company.

Mar. And what must become of those? what must those poor Souls do? poor Sheep without a Shepherd!

Kingl. It is not impossible but they may by the care of the Magistrates in suppressing sin; by the exemplary Lives of the Clergy, and their care as the Letter there tells you by Evangelical Instructions contained in the 39 Articles, be divorced from those Errors, which they have adopted into the Family of their Faith. Or suppose if they continued refractorie, they should be Out-law'd while they Live, and incapacitated to make a Will at their Death; or as the Country-man said, be their own Executioners, and dye detestable; What think you of that?

Marp. I think the like was never heard of before in all the Persecutions that ever were.

Kingl. Pray when you come at home, consult the Statute Book; for I know you have it by you if it be for nothing else but to find out creeping holes in Acts of Parliament: You will find 3 *Jac.* 5. something like this against Papists.

Marp. And is there not a great deal of Reason for it? I hope you do not favour Popery and the Jesuits.

Kingl. Not so much as you and your party do; for you are Recusants as well as they; and till you can make it appear that you are less dangerous to the Peace and Security of the Nation, by your own Judgment you should expect the same Treatment from the Government. And since we are got into the Statutes, pray look over the 27 of *Eliz.* 2. and you will in the Proem find your Character, and in the Act the Punishment which by your confession (if your designs are the same with the Jesuites) you deserve.

Marp. Well, I am sure we have nothing to do with Antichrist of *Rome*, and it is you that come so near them which will never suffer us to joyn with you.

Kingl. Never's a long day; but should some of you persist to the last Gasp, that tells us you are not immortal, and certainly we owe some care to our Posterity: I myself

self have sown that wood which is like *seris factura Nepotibus umbram* : and undoubtedly this would be a means to plant that Peace and Unity, which though it may not advance so far as to give us the entire pleasure of securely reposing our aged heads under their agreeable shades, yet may afford us the satisfaction to see them grow ; and give us hopes that succeeding Generations may be free'd from those Dangers which we labour under.

Marp. We are all at Peace and Quiet, and you would force us into Disorders and Mutinies.

Kingl. Do you begin Mr. — to shew your self in your colours, I thought just now you had lov'd the King so dearly, and been as good Subjects as any. Sure you would not make Mutinies if it should be so. You are Men of Peace and Religion : certainly you have no other Sword, but that of the Spirit.

Marp. A Worm if it be troden upon will turn again.

Kingl. Very good ! but so will not a Sheep, when it is led to the Slaughter ; I understand you. But God be praised the Curst Cow has short Hornes. You yet want a Parliament for your purpose, and

I hope long will. The *Militia* is out of your reach, and there are Guards enough (and no more than enough) about *white-hall*, to hinder insolent Petitioners from affronting Majesty, and crying your old stinking Fish, No Bishop. So that whatever your intentions may be, I persuade my self you are too wary to betray your Good Cause by showing both your Weakness and Wickedness at the same time.

Mar. Well! for all this I hope the Lord will not forsake his People, or suffer us to lose so many good men.

Kingl. It is strange this should be a loss, when the outright loss of 10000 better men in a Battle to secure or obtain our Peace would not be thought a loss, but an advantage to the Publick: and hereby not only their Lives but many thousands may be saved hereafter, for any thing we know.

Mar. Sir, You create fears to your self which we are far from the thoughts of.

Kingl. You do well to lull us asleep with singing Peace, Peace, Hush, Lullaby Baby. But if there be such fears of Mutinies now, what may there be some years hence?

hence? when you are grown so strong and numerous as by compulsion to endeavour to obtain those Demands which now you dare not petition for.

Marp. We for Compulsion! we are utterly against it, and for Liberty of Conscience for all Men.

Kingl. You tell us so now, but what would you say, if hereafter your Contagion should spread it self amongst those Persons, who ought to be the defence of the Royal Person, our Laws, Property and Religion? amongst those who may come to be Elected Members — And here a great deal of Company coming in and the House beginning to fill, they broke off their Discourse, and presently after, went both one way out of the Door; though they seemed to be of far different Wayes in other things; and so I lost the diversion of their further converse, but not the remembrance of what then passed, or at least the principal part and substance of it. *Claudite jam rivos pueri* —

C H A P. XVIII.

The Heads of Separation brought to tryal by the Scripture, proved to be false Prophets by their Fruits, by the Description of them, by the Time of their appearance; the Signs given to know them by. wolves in Sheeps Clothing. Their pretence to be the Ministers of Righteousness. The way they would evade these Signs; their Plea of not guilty, because not guilty of all, manifested to be vain; and such as, if admitted, will clear all, even Mahomet, from the guilt of being a false Prophet.

THAT these Heads of Faction may see that I for my own particular Part have a mind to be serious with them, and that I am in sober earnest, and so far past the *Lusoria arma*, that I will close in with them, and come *ad Triarios*; and to satisfy all those whose strength of Prejudice, or Interest, does not render them utterly incapable of Satisfaction; I do cite them before their own Judges, the Scriptures: let us therefore

fore impartially examine the Character ; and then, in God's Name, *Detur dignissimo*, let it be awarded to those who deserve it most.

THAT there shall arise false Apostles, false Prophets, and false Teachers in the Church of God, we can make no doubt ; having so much, and so plain, Scripture for it ; so many Caveats given us against them. *Beware of false Prophets*, saith our great Lord and Saviour, *which come to you in Sheeps Clothing, but inwardly they are ravening Wolves. Take heed that no Man deceive you, for many shall come in my Name, saying, I am* S. Mat. 7. 15. *Christ, and shall deceive many. False* S. Mat. 24. 4, 5. *Prophets, and false Christs shall arise, and* S. Mark 13. 5. 22. *shew Signs and wonders to seduce, if it* 23. *were possible, the very Eleēt ; but take ye heed, behold I have foretold you all things. For I know, saith S. Paul, that after my* Acts 10. *departing shall grievous Wolves enter in* 29, 30. *amongst you : Also of your own selves shall Men arise, speaking perverse things, to draw Disciples after them ; Therefore watch. And S. Peter is in the same mind : But there were false Prophets amongst the* 2 S. Pet. 2. 1, 2. *People, even as there shall be false Teachers*
amongst

amongst you, who privily shall bring in (or as the Word *παρεσιγῶ* signifies) shall insinuate by the By, *Damnable Heresies*, even denying the Lord that bought them, Denying, or scarcely owning, that he is the Propitiation for the Sins of all the World. And many shall follow their pernicious wayes, *ταῖς ἀπολείαις*, Their wayes which come from *Apollyon*, and are destructive to themselves, to the Peace, Unity, and Safety of the Church and State; by reason of whom the Way of Truth shall be evil spoken of, the Ancient Catholick, or Universal Doctrine and Practice of the Church, (*βλασφημηθήσεται*) shall be blasphemed, or accounted Blasphemy.

NOW as it is most certain that there shall be such Men, so it is no less certain, that it shall be a very great Difficulty to discover and know them.

FOR, first, they shall come in the Name of Christ; pretend a Commission from Christ: and as confidently call themselves the Servants, and Ministers of Christ, and of the Gospel, as they that really are so.

IN the second place, they shall be able

ble to *draw Disciples after them*; and not a few, but they *shall deceive many*. Nay, so far able, as if it were possible, to deceive the very Elect. And to effect this, it is absolutely necessary, that to deceive the Sheep, they should come in *Sheeps Clothing*, look most innocently, and appear most harmless, good and profitable. Nay, further, they must have the appearance, and resemblance, of the Ministers of Righteousness. And this *S. Paul* tells us is no difficult thing; for *such*, saith he, *are false Apostles, deceitful Workers, transforming themselves into the Apostles of Christ; and no marvel, for Satan himself is transformed into an Angel of Light*: therefore it is no great thing, if his Ministers also be transformed as the Ministers of Righteousness.

IN the last place, they *shall arise from among our selves*; and their design shall be to draw Disciples after them.

THAT we may not be mistaken, we must therefore make a Discovery of them, by those Wayes, Marks, Signs, and Directions, which Christ and his Apostles have in the Scripture given us to distinguish them and know them by.
And

And therefore, for the fulfilling of any prediction, we must first enquire for the time of its Appearance; and that is all along said to be in the last Times or Days.

1 Tim. 4. 1. Now the Spirit speaketh expressly, that in the latter Times some shall depart from the Faith, giving heed to seducing Spirits,

2 Tim. 3. 1. and Doctrines of Devils. This know that in the last days perillous Times shall come.

2 S. Pet. 3. 3. In the last days shall come Scoffers, walking after their own Lusts or Desires. And

S. Jude 18, 19. St. Jude tells us who they are, They who separate themselves. So far the discovery is clear, it shall be in the last Dayes.

The difficulty will be to know when these last Days are, these dangerous Days.

St. Paul intimates plainly when we are to look upon the Time as the last Days.

And having told us that in the latter time some should depart from the Faith, he

1 Tim. 4. 3. subjoynes, For the time will come when they will not endure sound Doctrine, but after their own Lusts, shall heap up to themselves Teachers, having itching Ears.

And thus far the discovery is plain, that these are those last and perillous Times, which he prophesied should come, and with the most remarkable Afterisk points them

them out to us. Sure there was never
 any Age or Time like this for the itching
 of Peoples Ears, nor for their heaping up
 to themselves Teachers after their own
 Desires. And to satisfy himself of this,
 a man need not take a far Journey or ride
 a Horse to Death; for if he cannot find
 it true in his own Town or Parish or even
 at his own Door, he may walk on foot
 to the next, where he will certainly find
 it. And so strangely do Peoples Ears itch
 after Novelties, That let every Day in
 the Week a Teacher of a new Doctrine
 come amongst them, a great Company
 shall run to hear him. Nay, should a
 man come cloathed with outward Pro-
 fession of Sanctimony and Innocence,
 and with confidence tell them a fine story
 out of the *Jewish Talmud* or *Turkish Al-*
coran, and pretend it is a new Revelation,
 I question not but he would have a great
 many Hearers, and some Disciples. And
 for their heaping them up to themselves,
 is it not as evident as the former? When
 People are not contented with their Law-
 ful Minister, (though never so Painful,
 Orthodox, and Pious,) who is set over
 them and appointed to watch for their
 Souls,

Souls as he that must give an account : but they must heap them up to themselves ; have them of their own chusing, according to their own Phanſies and Deſires ; and not one, but many, two, three, four, or more Itinerant and Reſident, in ſome little Towns, and far more in Places of good Capacity ; for you muſt know, that as this ſort of People make advances in Knowledge and Confidence which they call growing in Grace, they are as they think all taught of God, and are to be Teachers of God. Though that Prophecie, as he himſelf explains it, was meant of Chriſt, the Eternal Son of God, and fulfilled in him, and by him who was God, and therefore thought it no Robbery to be equal with God ; though it is a manifeſt and the higheſt piece of Sacrilege in any Mortal Man to arrogate it to himſelf. And ſays he, *They ſhall be all taught of God. Every Man therefore that hath heard, and hath learnt of the Father, cometh unto me, for no man can come unto the Father, except I draw him.* But this will not ſatisfie them ; for to gain the greater Authority and reputation they will apply it to themſelves ; ſo that in ſome places where

S. Job. 6.

45.

S. Job. 14.

6.

where the infection has spread it self strongly, every third or fourth House can afford you one or more if occasion be, either Man or Woman Teacher, though *S. Paul* gives an exprefs Command against these Female Doctresses, and tells us positively a Woman is not to be permitted to speak in the Church, that is, to teach. For which Command I met ^{1 Tim. 2.} 12. with one of the most subtile allegorical fine-spun Evasions, as far exceeded the Brains of *Origen*: The Woman (saith a Dissenter) must learn in silence, that is the Flesh; for all Flesh must be silent before the Lord. Very well, reply'd I! and nicely distinguish'd, to make us all Hermaphrodites; but how will the Woman part of you by this sobriety come to be saved in Child-bearing? which the ^{v. 15.} Apostle adds as a good encouragement to them to keep them in silence, which you know is a hard matter, and that they may not usurp Authority over the Man: and here the Man and Woman were both silent, wanting some of the old Fig-leaves to make an Apron of, or Apron-strings for an Evasion, by which he might have been convinc'd, that his Flesh was no Woman. **HAVING**

HAVING proceeded thus far, and found out the Time of their Appearance, it follows that we examine these Teachers: and as St. *John* saith, Let them pretend never so much to the Spirit, *Try the Spirits whether they are of God? because many false Prophets are gone out into the world.*

OUR most blessed Lord has given us a Criterion, an infallible Touch-stone, to distinguish Gold from Brals though double gilt; a certain way to know the Wolf, though in Sheeps Clothing, *Mat. 7. 19.* from the good Shepheard: *By their Fruits ye shall know them.* Not by their seeming good Fruits, their appearance of Holiness, and profession of Godliness: for in these things they transform themselves into the likeness of the Ministers of Righteousness, or otherwise they could never be able to deceive. It is not by their

† v. 21.
* The word Prophecy is used for Preaching, and by them so understood in many places; particularly that which they abuse so often to countenance their Way, Despise not Prophecy.

zealous and passionate † Lord! Lord! for not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven. It is not by their * Prophecy in his Name, their often and painful Preaching of Christ,

Christ, of Strife and Envy. No, nor by their wonderful and miraculous Works done (as they say) in his Name. Their converting so many poor Souls from Superstition, Heathenism, and Idolatry, who were better Christians before. For, Christ tells us, for all this, he will not know them for his. *Many will say unto me in that Day, Lord, Lord, have we not Prophesied (or Preached) in thy Name, and in thy Name cast out Devils, and in thy Name done many wonderful works? And then will I profess unto them, I never knew you; Depart from me you that work Iniquity.* By their ill Fruits therefore it is, by their working Iniquity that we must distinguish them; and without a careful observation of this, it is impossible to know them from the true Prophets, the Preachers and Ministers of Righteousness.

NOW whether the Church of *England* and her Prophets, or these Prophets, are the false, let their Fruits determine? Certainly they who both in Doctrine and Discipline, not only Teach but Practise, in their Lives, Actions and Intentions, a true departing from all Iniquity;

quity ; from whatsoever is contrary to the Commands of the Gospel : These are the true Prophets, the Servants and Disciples of Christ, who by these good Fruits may be known by us to be such as shall by him be known and owned for his at that Day. And they who under pretences of Piety and the Cloak of Maliciousness Preach themselves and the Interest of their Party, who by their Doctrine and Example teach others, to live in Envyings, Hatred, Strife, Sedition, Disobedience, and (in the most modest Expression of it) Principles of Rebellion ; all which are directly contrary to the Commands of Christ, and the Gospel, which are works of Iniquity ; they who do such things are workers of Iniquity, and false Prophets ; who though they may come in Sheeps Clothing, yet inwardly they are Ravening Wolves. And that the Doctrines and Designs, the Principles and the Practice of these Dissenting Factious Heads of Parties, do all terminate in these as in their Center and ultimate End, (however they may be wide enough distant in the Circumference of several of their Doctrines one from

from the other) has already in the foregoing Pages been shewn; and by their former Actions, it has more at large, and beyond the Effrontery of Impudence it self most demonstratively been manifested: and with the Pen of Iron, and Point of their poysonous, though glittering, Diamond, been ingraven in such deep and bloody Characters, as whole Volumes would not contain: and I heartily wish they would give us leave with the general and most gracious Amnesty to forgive and forget; and not by their restless and repeated Machinations, give our Fears, those alarming Passions of Mens Souls, a just occasion to call them to remembrance, and by comparing past Events with present Circumstances, to suspect that they are brewing a second draught in *Circe's* Golden Cup, to intoxicate the People, and transform them again into Wild and Savage Beasts of Prey, to worry the Government; and by the most real Lycanthropy to feed upon humane Flesh.

If they shall, (as I do not question but for an Evasion they will) endeavour to hide the Teeth and Paws of the Wolf,

by the soft and woolly Words and Protestations; that they are far from the thoughts and intentions of those Men of the late Times: How can we be assured of it? Those very Men said the same, and it may be at first had not those intentions themselves, which following successes inspired them with, and, as they thought, warranted them in, as may appear by the Confident Motto of their Coin, (of which, (for all that) abundance was, like themselves, Counterfeit, only Brass plated over) which was, God with us, The Commonwealth of *England*; and if a Man may, in so serious an affair, be permitted to be pleasant, it might be taken notice, that God and they were not both of a Side; however they made this ill Consequence upon their false Supposition, *If God be with us, who can be against us?* Why do these Men write so exactly after so foul a Copy? Why do they in all things come to so near a Resemblance of those Men, (whose words though at first most specious, yet ended in Actions Odious, as well as unexampled to all the World) so that an Egg is not liker an Egg than the
one

one is to the other? The same Way, if pursued, must lead to the same End: and till by their Juggling they are able to cast such a Mist not only before my Eyes, but my Understanding and Memory, as to persuade me that this is not Black and White which all the World calls so; I shall never be brought to believe any other, but that they are the Children of those (or the Men themselves) that killed the Prophets, by the great Zeal they have to build them Monuments; that is, to bury the present Church and Government in the Grave of Oblivion. And by their so often telling us that the Liturgie is a dead Letter, they plainly give us to understand that it is very offensive to their Noses and Eyes, and more than time it were (in its own Linen, the Surplice) buried out of their sight: and I dare say, they are as generous as that *French* King, who being persuaded to deface the Sepulchre of a great *English* Captain, who lay interred most magnificently at *Roan*; he reply'd, I wish all my Enemies were as honourably buried. And I hope all sober and considerative Persons will be of the same Judgment with me: I am sure they

must, if they love themselves, their King, Church, or Countrey, against which these men are (some of them actually, by solemn League and Covenant, and In-gagement) sworn Enemies, though they deny it never so often, and pretend never so much Innocence, Sincerity, and godly Simplicity of the Gospel.

BUT since there is a necessity of a full and clear Conviction, we will bring in more evidence against them; and no worse Men than the Holy Apostles: and if such a Jury as Christ and his twelve Apostles find it *Billa vera*, and that they are guilty of what they stand indicted for, let them acquit and absolve them that can; I am sure they have no hope but by confession and amendment to crave the Psalm of Mercy.

BUT before we come to these Attainders it will be requisite that we stop up one avenue, at which otherwise they will undoubtedly all creep out, and escape the Judgment of Men, though never the Righteous Judgment of God, who knows all things, and does not judge according to outward appearance, but as things or persons are in themselves. If you bring them

them to any of the Places I shall hereafter mention; because every thing in them does not exactly hit them, they will persuade all the World and themselves too I am afraid, that they are not at all concerned in those Descriptions of False Prophets, and False Teachers. Thus though in their Principles they may be Traitors, and in their Practice Heady, High-minded, &c. Yet if they do not forbid to Marry, or to abstain from Meats; that Place is meant of the Papists who do so; or it may be they will say of the Church of *England*, which commands abstinence in the time of *Lent*, and upon other Fasts: though that is a Civil as well as a Religious Sanction, as will appear by the Statutes which do injoin it, 2^o & 3^o *Ed. 6th* 19. where the most satisfactory reasons are given for the Observation of *Lent*. Religious, to increase Godliness and Piety, Virtue and Temperance, by fasting and abstinence: Civil, to increase the breed of Cattel and to encourage Fishery, which if improved might prove a more inexhaustible treasure to us than the *Indian* Mines, as well as it is to our Neighbours, who from Poor and distressed

stressed are by a particular industry herein become High and Mighty. *Vide 5° & 6° Ed. 6th, & 5° Eliz. 5°.* Politick for the increase of Navigation, and maintenance of the Navy, which no man that is a true Friend to the interest of his Country can be against. *35° Eliz. 7°.* As for the command of our Church, it is wholly Religious; Nor does the Church think those Meats unlawful at other Times; and only enjoyns abstinence; that our Flesh being subdued to the Spirit, we may the better be enabled to obey the Godly Motions of Righteousness and true Holiness; as the Collect for the first Sunday in Lent teaches us to Pray: which therefore all they who quarrel at, or will not pray for, must declare themselves Enemies to; and that they are against those Means, which the Church of God has ever in and since the Primitive Times thought so conducive to those great ends of Religion.

NOW to shew the Invalidity of this Plea, we must consider, That the intention of the Apostles was to mark out all false Prophets of what Perswasion, Name or Distinction soever. And if none are
false

false Teachers or Prophets, but such to whom every thing they mention does agree; then would the Character of Discovery, and those Marks of Distinction which they give us to know them by, be altogether insignificant, impracticable and useless: for it is impossible to find all those Devilish Qualifications, combined in one Person or Sect; no not in *Mahomet* himself, who certainly was the greatest Impostor (and it may be *The False Prophet*) that ever was, or will be in the World. And therefore these signs are promiscuously laid down, but are particularly to be applied, some of them to one sort or Sect, and some to another, as they will suit and agree to their Doctrines and Actions: and he is as certainly a False Teacher, (though not so great a one) who is wilfully guilty of One or more of these signs by which we must discover the false Prophets from the True, as he would be who could really be charged with them All. And if these Men do not grant the Truth of this Preliminary Assertion, it must be because they dare not joyn Issue with us in the Tryal: but being satisfied before-
hand

hand of their Guilt, are as the Apostle
 Tit. 3. 11. says of *Hereticks*, ἀντιπαλαίματοι, *convicted*
and condemned of themselves.

CHAP. XIX.

A further pursuance of the discovery, and that these Men are False Prophets from the Description of St. Paul and St. Peter. St. Peter's Μισαίμας, and St. Judes Μισαίμας considered as particularly designed to shew their Infectious Contagious Doctrines. Of their despising Dominions, querulous, unsatisfied and complaining Humour. A short vindication of the Church from their malicious Aspersions of being Guilty of Idolatry.

2 Tim.
 3. 1.

LET us now come to a further and particular Examination of them by the Description which St. Paul gives of them who are false Prophets, and who were to come in the last and perillous Times. God forbid we should lay all that is there said to their Charge; but I fear they will not escape unconcerned in a great Measure of it: and if nothing
 else

else would take hold of them, yet the Sin of Pride there mentioned, will I doubt pull them by the Cloak, of which they are so fond. The wisest of Mortal Men tells us; *Only by Pride cometh Contention*; so that it seems there can be no Contention without it, nor would be any but for it. There is a strange Temptation in being a Head, though but of a Faction: Ambition is a Vice as natural as Self-love, and Men take a secret pleasure to be taken notice of, which they think adds much to that esteem which all men desire, and would persuade themselves they deserve from others. That a Man cannot walk the Streets but he shall over-hear an *ὁ δὲ ἀντιμαρτυρῶν*, that is the famous Mr.—— is the sweetest and softest Musick to all Ambitious Ears,—— *digito monstrari, & dicier hic est*: to have the Porter or Tankard-bearer, or honest Trades-man as you pass by his Shop, point you out with his finger; There goes the precious godly conscientious Mr.——

H A D they been truly good and obedient Sons of the Church, for any thing I know of Parts or Excellencies above other Men, they must have gone along in
the

the Common Crowd; and it may be never have been taken notice of: or at best have been contented with some small Vicaridge or Parsonage; as many Orthodox men eminent for Parts, Piety, and Learning are; who many times, (the more is the pity) are buried alive in some obscure Country Village; where partly by the narrowness of their Fortune, partly by their religious, voluntarie and unambitious contentment and humility, they are confined to the knowledge of a few Rusticks, and the next Market Town. For,

*Haud raro emergunt quorum virtutibus
obstat*

Res angusta Domi——

Whilest in the mean time, some of these empty Boasts fill a whole City and Country with their noise, and by that and the liberality of their Disciples (who barter ready money with them for infected breath, swelling pompous Words of Vanity, promises of Liberty, &c. with which feigned words they make a real Merchandize of their Hearers) they arrive at
such

such revenues as otherways they could never have hoped for. And how far even one of these Considerations may transport Ambitious Spirits, let that eternal young Ephesian Villain testifie, who merely for Fame burnt that stupendious Temple of *Diana*, justly accounted one of the Worlds seven Wonders: and in a few hours laid those lofty Turrets in Ashes, which all *Asia* had been * so long in rearing. It were well if the same madness, and a far greater Impiety did not possess these Men, who throw the Flames of Dissention into the Church and Temple of the Living God; of which his only Son laid the Foundation with his most precious Blood, and of which he himself is the glorious Top and Corner-stone.

Herostatus,

* They who write most modestly say it was 220 Years. Plinie affirms it to have been 400 Years in building by all Asia and several Kings of other Countreyes.

BUT to go on: Are they not false Accusers? as 'tis in the Margin of the Bible, *Make-bates*; in the Greek *Διάβολοι*, Common Barretors in Religious affairs? do they not falsely accuse us and our worship of Idolatry, Superstition, Blasphemy, and a thousand other forgeries and calumnies as feigned as they are frequent?

Are

Are they not Traytors to their Prince? *2 Sam. 15. 1. 107.* whilst like *Absalom* with fine words and fair Speeches they steal away the Hearts of his Subjects from him; and render him onely a King of their Bodies, but not of their affections, which is his most glorious Prerogative, the fairest Jewel, and the surest Guard of his Imperial Diadem: and without which, he is but a King of Brutes, and those not over tame and manageable. It is the common Character of the King of *Great Britain* amongst Forreign Nations that he is *Rex Diabolorum*, a piece of Wit which we may thank the *Papists* for first inventing; and this sort of People by the horrid transactions of the late times for continuing, and in a great measure justifying.

BUT further; Are they not heady as well as high minded, willfully wedded to their own wayes, and in effect lovers of Pleasures, of their own Pleasure, more than lovers of God, or of his pleasure? He would have all *Christians* lovers of Peace, Unity and Concord: to live in Peace and as much as in them lies to follow Peace; without which as well as Holiness, he positively tells us we shall never see his face:

face: and which therefore he so often recommends as a Duty most agreeable to the Gospel of Peace; the God of Peace, and the everlasting Prince of Peace. Notwithstanding all which they care not how they violate and banish it from the Church, destroy and break the Peace of the State, rather than they will miss of their ends, and want their own Will and Pleasure.

IS not all this manifest from their Daily Practice? and which they justify, telling us there is a necessity laid upon them from their Consciences so to do. And which rather than they will not effect, and lest it should not be as clear as the Sun who they are that the Apostle points out unto us in this Description: Are they not of this sort *who creep into Houses, and lead Captive silly women laden with Sins, led away with divers Lusts,* variety of desires, or desire of varieties and novelties? I am sure this part of the Character hits them like the left-handed *Benjamites* to a hairs breadth; and needs no Comment, or Marginal Notes to explain the meaning.

LET them now with their usual
Con-

Confidence deny these things if they have a mind to prove themselves the most shameless *Cretians*, Κρήτις δὲ Ψδ-
 σις; that ever liv'd: and if they cannot deny what is so notoriously known to all People; let us see how they will avoid the just Charge of being of the Number of those false Teachers who were to come, and are now come, in these last and perillous Days.

NOR will they find much more favour at the Hands of *S. Peter*, than of *S. Paul*, in his 2 *Ep.* 2. *cap.* Where, after he had been speaking of the false Prophets which had been, and should come, all which I will not accuse them of, there being enough of what is obvious to all Men, Especially, or chiefly, says he, *Such are they who walk after the Flesh*; that is, in opposition to the Spirit; after the Works of the Flesh, and not after the Fruits of the Spirit, as before has been often shewn: Such as walk ἐν ἐπιθυμίᾳ σαρκὸς, in the unlawful desire, or vehement desire of infecting others, with their own pernicious Ways and Opinions. And that this is no putting the Place to torture, or wresting of it; but the true and genuine con-

construction, will appear to any Person, who has but a competent acquaintance with the *Greek* Language, or any ordinary Lexicon ; for *ἐμπύμα*, properly signifies all, or any, desires of the inferior or animal part of us ; as is plain by the frequent use, both *Aristotle* and other *Greek* Authors make of that Word to express the several Passions and Affections of the sensitive Soul : and *μυσμὴ*, signifies *inquinamentum*, *contaminatio*, *consceleratio*, a defiling by Infection, or Contagion : and therefore amongst Physicians it is the Word by which they most generally express that sly and insinuating poysonous Disposition in the Air which spreads abroad a Contagion, and carries about the Infection wherever it comes ; and if the vulgar opinion be true, that those who have the Plague themselves are infected also with a desire of infecting others, it is not at all unsuitable either to the sence of the Words, or the humours of the Men who labour of this Distemper of their Minds. As for the Word Uncleaness in the *English* Translation, it seems neither Natural nor Proper ; and the rather, because I think in

all the New Testament the word Uncleanness in the *Greek*, ἀκαθάρσια, excepting only in this Place, and that of S. Jude, which is almost *verbatim* the same with this, and given us for the same Employment: Which makes the Conjecture not improbable, that S. Peter's *Μιασμα*, and S. Jude's *Μιαύρα*, must have a more particular signification, than is expressed in the *English* word, Uncleanness; especially as it is commonly taken for that secret Sin, which therefore is very unlikely openly to discover a false Prophet or Teacher, for which design it is here given us. And another signification than this more proper or Natural, I neither know, nor can any where find. Whether it will bear it or not, let the Criticks determine; sure I am the Interpretation suits but too exactly with the Temper, Actions, and Indeavours of these Men, who are but too truly the *Μαρτυρία*, *Pestis Ecclesie*, the Plagues of the Church, and it will be well if they be not found to be so in the State.

BUT we will not wrangle with them about one Word, or stand upon what is not evident and apparent; and therefore

fore let them deny if they can, that they are not presumptuous, self-wil'd, despisers of Government; or that they do not speak evil of the things they understand not; of the Management of the Affairs of State, at which they are perpetually discontented and quarrelling. I do not believe they are of the Privy Council, and I hope they never will be; and therefore one may presume they do not understand much of the Affairs of the State. Do they not first unfix the Minds of Men, and lore them from the Foundations of Peace, Unity and Obedience, and then beguile those Souls, which they have made unstable? Do they not speak great swelling Words of Vanity, promising their followers if they will hold out, hopes of Liberty of Conscience here, and Heaven hereafter, and allure Men through the fleshly Lusts or Desires, and the much Wantonneſs (that *pruritus audiendi* Leachery and Itch of hearing) those who before they came amongst them were clean, escaped from them who live in error, who were baptized in the Name of Christ, instructed in the true Christian Faith, and Evange-

lical Doctrine? I think what has before been spoken upon this Subject is so full and clear, that though they plead not Guilty, it will be no easie matter for them to free themselves.

S. Jude
v. 8.
v. 15.

NEITHER will St. Jude differ from his Brother Apostle. *Likewise these filthy Dreamers* *μυαίνοσι*, *defile the Flesh or animal part with strange Imaginations, and strong Phantasies and delusions, and despise Dominions, speak evil of Dignities, the things they understand or know not.* These are they which speak such hard Words of God, that by his secret Will he never intended that his Son should be a propitiation for the Sins of the whole World, or that he would have all men to repent and be saved; which hard Speeches, these Ungodly Sinners have spoken and taught others to speak against him. Are they not Murmurers, Complainers, *Μεμψύχοι*, never contented with their present condition; but ever grumbling, desirous of Innovation, given to change, endeavouring an alteration in the Establisht Government? for such an humour the word signifies; such Persons as are *Sorte suâ minimè contenti*:

tenti: a description so exactly suiting with the querulous humour of these People, that all the Art in the World cannot coyn a fitter. And to conclude all Emphatically, These are they, which separate themselves, Animal, having not the Spirit, how highly soever they may pretend to it. Nor having made a further progress in Religion, than what is mere Sensitive or Animal, as the Word $\Psiυχῶν$, signifies, such natural attainments, as without Grace men may, and many Heathens have attained to, unless they may be said to exceed them in the Confidence of proclaiming their own Worth and Merits.

Thus do they stand guilty by the Verdict of *Christ* and his *Apostles*, and if we must judge of them by their fruits, and by the fore-mentioned signs whether they are False Prophets, and Wolves in Sheeps clothing; then here is Separation, Sedition, Contention, Disobedience, Despising of Dignities, speaking evil of Dominions, Wrath, Strife, slanderous and false accusations of their Sober, Pious and Lawful Superiours; and much more of the same Nature, of which they stand

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daily

daily convicted by their Preaching and Practice.

LET them now (if they can) shew that the *Church of England* does either teach or allow any of these things forbidden by *Christ* or the *Gospel*; or that any one of these signs of False Prophets do agree to them: And let all the World judge if the true Sons of the Church, are not the true Ministers of Righteousness.

AS for their Impeachment against us as guilty of Idolatry and Superstition, all the Art they have used for near this hundred Years has not been able to go further in the proof of it, than a bare saying so; and that (though pronounced never so Magisterially,) will amount to no more than a feeble Womans Argument, *They are so, because they are so. Ergo,* they are guilty of Idolatry and Superstition: Which may be good *Logick* amongst their silly Apron Disciples, but will never pass muster any where else.

AND for their slander, That our Clergy, especially the Prelates, are so much inclined to *Popery*; I know not whether it has more Malice or falshood in it. For they cannot be ignorant, how learnedly
some

some former Bishops and some of the present Clergy have defended the *Protestant* Cause against all the Champions of *Rome*: and have shewn the forgeries and feign'd Miracles, upon which that Church has built her Usurpations; how amply have they satisfied the World, that we have not left *Rome* as anciently Christian, till *Rome* had first left the Ancient *Catholick-Apostolick* Faith and Truth?

AND however the Men of this Party made the great and learned Arch-bishop *Laud* so much a *Papist*, as for that suspicion or Imputation to lose his Head; they are obliged to that Head which we lost more than He: And the best Arms they can employ against the *Papists*, they must be forced to borrow out of his Magazine: and so long as that Incomparable Piece of his against *Fisher* continues in the World; it will be an Eternal Monument of his Learning, Piety and firmness in the *Protestant* Doctrine; and of their falsehood and Cruelty in depriving our Church and the whole *Protestant* cause, of such an able Chief and expert Commander; and for no other Crimes but his Loyalty to his Prince, his Constancy to

the Church, and his wearing the Sacred and Venerable Miter. Crimes great enough if they were Judges, to take off the Heads of all the Bishops in the World.

THEY cannot but know how many several times before a Man comes from a Colledge to a Cathedral he must take the Oaths of Supremacy and Allegiance; and renounce the Church of *Rome*: and therefore they must suppose, That all these Pious and Reverend Fathers will make no scruple of Perjury, of which if ever they return to the Obedience of the *Pope*, they must be most horribly guilty: but the truth is they care not how much they suppose them guilty, and never think they can render them odious enough, though by the most improbable flanders which their Malice can invent. *God forgive them for it, for sure they know not what they do.*

CHAP.

C H A P. XX.

THE CONCLUSION.

AND now having found them thus guilty, I know they will say, I am a Man of a persecuting Spirit, a Reprobate, a *Machiavellian*; a hard word they use to brand their Enemies withal, and which most of their Party know not what it means, whether a Man or a Devil, or something worse if it could be. But it has been the hard measure of those whose names I do so reverence, that it will be the greatest honour they can do me to put me in the Rear of them. The Captain of our Salvation was said to be a *Samaritan*, and to have a Devil; and the great Apostle tells us he was by some accounted their Enemy because he told them the Truth; and so long as the World indures it will be so: For,

Obsequium Amicos, Veritas odium parit.

Flattery will for a while procure many Friends, but great is the Truth, and will pre-

prevail though it raises a Man never so many Enemies. And if it shall be said, All Truths are not fit for all times, I must make that Necessity plead for me which can do violence to Nature ; and which made the Son of *Crassus*, who before was Dumb, break his Silence with *Regem nolite occidere*. And it would make the dumb Ass speak the second time, if she were alive, to reprove the madness of these Prophets who run on in the Wayes of *Balaam*, to curse a Church and People whom the Lord hath blessed ; and they shall be blessed, when these their Enemies shall inherit the Woe, and perish in the Gain saying of *Corah*. The very Geese will awaken the Guards, when they hear the Barbarous *Gauls* secretly creeping up the Hill, to surprize the Capitol. And the silly Curs will bark, when they hear the Evening Wolf coming towards the Fold, to worry the Sheep. Danger opens every Eye, and Fear will open any Mouth.

I do not question but to run through various Censures : and am ever since I was at School, acquainted with the Fate of Books.

Pro captu Lectoris, habent sua fata Libelli.

And though it is uncommon, yet give me leave to close this Discourse, with what is usually the beginning of others, something to the Reader ; which I do not, because I love innovations, but because I hate long Prefaces, and will not be a Pimp to my own Pen, or Court the coy to cast their Eyes upon the following Sheets, with Epistolary Rhetorick, I had rather have People read if they think good, and then judge, than judge by the Elaborate Front, and after read what it may be they will not like ; and meet with Eger Wine after all the Promises of the Carved and Gilded Bush. All I have to say for my self is, That if I have not done so well as I should, I have done as well as I could : and am sure I shall deceive no expectation, because nothing was ever expected from me.

IF the judicious shall tax me of too much Levity, there is to entertain the greatest Sobriety, even under those little lightnesses serious truths ; and it was the humour of the Age, which has violence'd

lenc'd my Inclinations ; with which even Truth is hardly palatable, without the *Ragoust* of *Droll* and *Burlesque*.

AS for the Aiery and pleasant, they will think it too serious ; and so it is, to play withal : and if it may not, by diverting, advantage them ; I shall not be offended if they chuse what they like better.

AS for my Friends, in which Number I reckon all those, that love their Country, Prince, Laws, Liberty, and Religion ; they will certainly pardon the Defective Effects of that Zeal and Passion I have for them , and their Interests ; though in some things to the severity of Criticks, especially the prejudiced, I may appear to have been so far transported as to seem blind.

AND for my Enemies ; to shew them I am a Church of *England* Man, I will forgive them, and pray for them ; though for speaking out too plain, they hate me, persecute my Fame, or despihtfully use my Reputation ; and it may be I am too intent upon Affairs of greater concern, than to turn again and pelt Stones at the Dogs that bark at me ;
or

or to be angry, because I am dash'd and bespatter'd in dirty Ways; which whoever travels in the same Road of Truth, that I have, must of necessity expect: and though a great Man tells us, *Of Writing Books there is no end*; I will hope there will be such an End, as proceeds from there being no necessity of such Books; because, no occasion for them.

— *Dabit Deus his quoq; Finem.*

FINIS.

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